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Sacred Books of the Buddhists, Vol. V3.

‘DIALOGUES OF THE BUDDHA’

PART V

FURTHER DIALOGUES OF THE BUDDHA

*TRANSLATED FROM THE PALI OF
THE MAJJHIMA NIKĀYA*

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IN TWO VOLUMES
VOL. II

LONDON
HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS, AMEN CORNER, E.C.

1927

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LXXVII. MAHĀ-SAKULUDĀYI-SUTTA.

THE KEY TO PUPILS' ESTEEM.

[II. 1] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo Grove where the squirrels were fed, there were living in the Wanderers' Pleasaunce where the peacocks were fed a number of most eminent Wanderers,—such as Anugāra, Varadhara and Sakuludāyi, together with other very well-known Wanderers. In the morning early, duly robed and bowl in hand, the Lord went into Rājagaha for alms; but, deeming the hour too early as yet for this, he bethought him of going to Sakuludāyi in Wanderers Pleasaunce; and thither he repaired. At the time, Sakuludāyi was sitting with a great company of Wanderers, who were making a great noise . . . (*etc. as in Sutta 76, ad init.*) . . .

[2] about being and not-being. When from some way off Sakuludāyi saw the Lord coming, he hushed his company by saying: Be quiet, sirs; do not make a noise; here comes the recluse Gotama, who is a lover of silence and commends the silent; if he observes silence reigning in this gathering, he may decide to approach. So they became silent and the Lord came up. Said Sakuludāyi:—I pray the Lord to join us; he is truly welcome; it is a long time since he last managed to come. Pray, be seated; here is a seat for the Lord.

The Lord sat down accordingly, asking Sakuludāyi, who took a low seat to one side, what had been their theme and what was the discussion which had been interrupted. Let that pass for the moment, answered Sakuludāyi; you can easily gather that later on. Of late, when recluses and brahmins of other creeds were met together in the Discussion Hall, the topic was mooted what a good thing, what a very good thing,

for the Magadha people in Anga that such recluses and brahmins—all at the head of confraternities or followings, all well-known and famous teachers, all founders of saving creeds, held in high repute by many people—should have come to spend the rainy season at Rājagaha.—There was Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesa-Kambali Pakudha Kaccāyana, Saṅjaya Belatṭhi-putta, and Nāta-putta the Nigaṇṭha,—[3] all men of this distinction and all of them here for the rains; and among them there is also the recluse Gotama here, at the head of his confraternity and following, a well-known and famous teacher, a founder of a saving creed, who is held in high repute by many. Now, which of these Lords¹, which of these recluses and brahmins of such eminence as teachers, is esteemed, respected, venerated and adored by his disciples? And on what terms of esteem and respect do they live with him?

Said some:—Pūraṇa Kassapa gets no esteem or respect, no veneration or adoration, from his disciples; they live with him on no terms of esteem and respect. Time was when, as he was preaching his doctrine to some hundreds of his following, a disciple broke in with—Don't question Pūraṇa Kassapa, who does not know about it; ask me who do; I will explain everything to your reverences. With arms outstretched Pūraṇa Kassapa tearfully remonstrated, saying—Do be quiet, sirs; do not make a noise; the question is addressed not to those persons but to me, who will explain everything. But many of his disciples went off after riddling his argument. You, said they, know nothing of this Doctrine and Rule; we do and you never can; you are in error, we in the right; there is sense in what we say, none in what you say; you conclude where you should begin, and begin with what you should conclude with; your rigmarole is

¹ It will be noted that here the style of 'Lord' (Bhagavā)—commonly appropriated by Gotama's disciples for their master—is conferred upon all 'recluses and brahmins' who were masters of the great schools of current thought.

exploded ; your argument is riddled ; you are refuted ; go away and learn better or else disentangle yourself, if you can. Such was the lack of esteem, respect, veneration, and adoration shown to Pūraṇa Kassapa by his disciples, who lived with him on no terms of esteem and respect, but scoffed at him and his teachings.

[4] Others said . . . (precisely the same things about the five other sophists).

Others again said :—There is the recluse Gotama at the head of his Confraternity and following, a well-known and famous teacher, a founder of a saving creed, who is held in high repute by many. Him his disciples esteem, respect, venerate and adore ; and with him they live on terms of esteem and respect. Time was when, as the recluse Gotama was preaching his Doctrine to some hundreds of his following, a disciple coughed. One of his fellows in the higher life jogged him with his knee, saying :—Keep quiet, [5] your reverence ; do not make a noise ; our master, the Lord, is preaching the Doctrine ! When the recluse Gotama is preaching to hundreds at once, no hawking or spitting is heard among them ; the whole assemblage is on the tip-toe of expectancy, intent only to hear what he shall say. It is just like a man at cross-roads pressing out pure, clear honey from a small honey-comb amid the hopeful expectancy of an encircling crowd,—even so, when the recluse Gotama is preaching . . . hear what he shall say. So also when, after a corporate life with their fellows, disciples of his throw up their course of training and revert to the lower state of the layman,—even they laud the Master, his Doctrine and his Confraternity ; they blame not others but simply themselves, saying they are failures of little worth, in that, though they started to be Pilgrims in the Doctrine and Rule so well preached, they are incapable of life-long persistence in the perfection and purity of the higher life ; and so these frequent the precincts or become lay-disciples under vow to observe the Five Precepts.—This is how the recluse Gotama is esteemed and respected,

venerated and adored by his disciples, and how they live with him on terms of esteem and respect.

How many qualities, Udāyi, do you observe in me to bring this about ?

Five, sir ;—(i) The Lord eats but sparingly and advocates a spare diet ; [6] (ii) the Lord is content to wear any raiment, and commends the like contentment to others ; (iii) the Lord is content to accept any alms, and commends the like contentment to others ; (iv) the Lord puts up with any lodging, and commends the like contentment to others ; and (v) the Lord lives in seclusion himself and advises others to be secluded.—These are the five qualities which inspire the esteem of his disciples for the recluse Gotama.

If their esteem, Udāyi, turned on my being reputed to eat but sparingly and to advocate a spare diet for others, why, there are some of my disciples who live on a pipkin of food a day, others on half a pipkin, others who take only the quantity of a *vilva*-fruit or just half that ; [7] whereas I myself sometimes eat a whole bowlful or more. So that, if it turned on my eating sparingly and advocating a spare diet, my abstemious disciples would not esteem me or hold me in veneration.

If again it turned on clothing, I have some disciples who go rudely clad in rags from the dustheaps, who piece themselves together a cloak from what tatters they can scavenge from charnel-grounds or refuse-heaps or mercers' sweepings ; whereas I myself sometimes wear lay-clothes, so fine in web that the down on the gourd is coarse in comparison. So that, if it turned on clothing, my disciples whose clothes are got by scavenging would not esteem or venerate me.

If again it turned on taking what alms come along, some of my disciples punctiliously go to each house in its turn and delight in the practice of gleaning as they go¹ and will not, though they have gone indoors,

¹ Reading *uñchepake vate ratā* with Bu. (in Dhammā-rāma's edition),—*vate ratā* being explained as *pakativate ratā*. The conjecture of *va te ratā* is wrong.

accept an invitation to take a seat ;—whereas I myself, on invitation, sometimes fare on the choicest picked rice [8] with several sauces and curries. So that, if it turned on alms from door to door, these punctilious disciples of mine would not esteem and venerate me.

Or, if it turned on lodging, I have disciples who lodge under trees in the open and are never under a roof for eight months at a stretch ;—whereas I myself am sometimes housed in storied mansions, stuccoed all over, which keep out the wind with barred doors and closed shutters. So that, if it turned on lodging, these open-air disciples of mine would not esteem or venerate me.

Lastly, if it turned on seclusion, I have disciples who dwell in the wilds and afar off in the distant depths of the forest, with only a fortnightly meeting in Confraternity to recite the Confession (pāṭimokkha) ;—whereas I myself am at times beset by Almsmen, Almswomen, lay disciples of both sexes, princes and lords, sectaries and the disciples of sectaries. So that, if it turned on seclusion, [9] these anchorite disciples of mine would not esteem or venerate me.

No, Udāyī ; these five qualities would not make me esteemed and respected, venerated and adored by my disciples, nor would these five qualities make them live with me on terms of esteem and respect. But there are five other qualities which do achieve this and they are the following :—

(1) First, my disciples value the higher virtue and believe that I am virtuous and endowed with virtue in its perfection. This is the first conviction which makes me esteemed and respected, venerated and adored by my disciples, who live with me on terms of esteem and respect.

(2) Secondly, my disciples value outstanding ken and vision, and believe that I say I know and see just because I do know and see ; they believe that I preach my Doctrine—not without, but—with transcendent knowledge, with origins, and with assignable

conditions. [10] This is the second conviction which makes me esteemed . . . respect.

(3) My disciples value supereminent intellect and believe that I have intellect and am endowed with all intellect in its perfection, and that it is unthinkable I should either not see in advance the future trend of an argument or fail to refute the unsound arguments of opponents. Knowing and seeing this, would my disciples interrupt discussion ?

No, sir.

Nor, Udāyi, do I seek instruction from my disciples ; it is they who seek instruction from me.

All this breeds the third conviction which makes me esteemed . . . respect.

(4) Fourthly, when my disciples are beset by Ill and spent with Ill in any particular shape, they come to question me on the Noble Truth of Ill ;—I tell them and win their hearts by my answers. The same takes place with the Noble Truths concerning the origin of Ill, the cessation of Ill, and the way leading to that cessation.

This breeds the fourth conviction [11] which makes me esteemed . . . respect.

(5) Fifthly, I have shown my disciples the way whereby they develop the four starting-points for mustering up mindfulness. Herein, an Almsman dwells—as regards the body—in the realization of what the body is, in ardour, in self-awareness and in mindfulness, quit of all worldly distress of mind and body. He does the same with feelings, and with his heart, and with states of consciousness.—In this way many of my disciples have come to dwell in the attainment of intellect's consummate perfection.

Moreover, I have shown my disciples the way whereby they develop the four Right Struggles.—They resolve, they strive, they persevere, they exert and strain their heart for the fourfold purposes of (a) checking the rise of evil and wrong states of consciousness which have not yet arisen, (b) shedding evil and wrong states which have already arisen,

(c) encouraging the rise of right states which have not yet arisen, and (d) ensuring that right states which are there already shall be established and ordered aright, multiplied, and developed, shall wax apace and grow to perfection.—In this way, too, many of my disciples have come to dwell in the attainment of intellect's consummate perfection.

Moreover, I have shown my disciples the way whereby they develop the Four Bases of Psychic Power,—resolve, exertion, heart, and investigation, each informed by the plastic forces of concentration and struggle.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Five Faculties,—[12] faith, exertion, mindfulness, concentration, intellect, each leading on to tranquillity and to full enlightenment.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Five Strengths,—the strengths of faith, of exertion, of mindfulness, of concentration, and of intellect, each leading on to tranquillity and to full enlightenment.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Seven Factors of Enlightenment,—mindfulness, research into the Doctrine, perseverance, zest, serenity, concentration, and the poise of indifference, each based on seclusion, passionlessness and cessation, and merging into Renunciation. In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Noble Eightfold Path,—right outlook, right intention, right speech, right action, right mode of livelihood, right effort, right mindfulness and right concentration.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Eight Deliverances. Conscious of his own bodily form, a man sees external forms ;—this is the first Deliverance. Inwardly un-

conscious of his own bodily form, he sees external forms ;—this is the second Deliverance. Appreciation of its goodness is the third Deliverance. By passage wholly beyond [13] all perception of form, by extinction of perceptions of sensory reactions, by the ignoring of perceptions of multiplicity, the thought of space as infinite leads him to enter on, and abide in, the sphere of Infinite Space ;—and this is the fourth Deliverance. By passage wholly beyond the sphere of infinite space, the thought of consciousness as infinite leads him to enter on, and abide in, the sphere of Infinite Consciousness ;—and this is the fifth Deliverance. By passage wholly beyond the sphere of infinite consciousness, the thought of nothingness leads him to enter on, and abide in, the sphere of Naught ;—and this is the sixth Deliverance. By passage wholly beyond the sphere of Naught, he enters on, and abides in, the sphere of neither perception nor non-perception ;—and this is the seventh Deliverance. Lastly, by passage wholly beyond the sphere of neither perception nor non-perception, he enters on, and abides in, the cessation of the feeling of perceptions, which is the eighth Deliverance,—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the eight Spheres of Mastery. Inwardly conscious of possessing bodily form, one individual sees outside himself forms, fair or foul, which are small ; these he masters so that he perceives he knows and sees them.—This is the first Sphere of Mastery. The second is when a man can say the like about external forms which are infinite. The third is when, being himself unconscious of his own bodily form, a man can say the like about small external objects ; and the fourth is when these external objects are infinite. Lost to all bodily form of his own, an individual sees external objects which are blue, blue in colour, blue to behold, blue of sheen.—Just as the flax-flower is blue, blue in colour, blue to behold, blue of sheen ; or just as Benares muslin, with a finish on both front and back, is blue . . . in sheen ;—so blue

are the external objects he sees ; these he masters so that he perceives that he knows and sees them.—This is the fifth [14] Sphere of Mastery. The sixth is when, lost to consciousness of any bodily form of his own, an individual sees external objects which are yellow, yellow in colour, yellow to behold, yellow of sheen, yellow as the Kaṇṇikāra flower or the muslin of Benares is yellow. The seventh is when he sees red things, red as the bandhu-jīvaka blossom or Benares muslin are red. Lastly, being inwardly unconscious of possessing bodily form, an individual sees things which are white, white in colour, white to behold, white in sheen,—white as the morning star or Benares muslin is white ; these he masters so that he perceives he knows and sees them.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they develop the Ten Hypnotics. One individual perceives a plot of earth from above, from below, across, in unity, and infinite. Others do the same with water, fire, air, blue, yellow, red, and white, space and [15] consciousness.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they develop the Four Ecstasies. Herein, an Almsman, divested of pleasures of sense and of wrong states of mind . . . (*etc. as in Sutta 39, down to*) . . . [16 and 17] not wrapped in pure and clean thoughts.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they comprehend that—This corporeal frame of mine is made up of the four Elements, starts from parents, is sustained by rice and other foods, is impermanent and subject to attrition, abrasion, erosion, dissolution and disruption ; and this consciousness of mine is tied and bound up therewith. It is just like a beautiful sparkling gem of the purest water and of eight facets, excellently cut, clear, translucent, flawless and excellent in every way,—through which there passes a blue, yellow, red, white, or yellowish thread.

Even as a man with eyes wherewith to see has only to take it in his hand to mark that it is such a gem and is on such a thread,—so have I shown my disciples the way whereby to have this comprehension of body and of consciousness.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they call into being out of this body another body of the mind's creation, complete in all its limbs and members, and with transcendental faculties. It is just like a man who should draw a reed from its sheath—or a snake from its slough—or a sword from its scabbard,—recognizing that the reed, the snake, or the sword was one thing and the sheath, slough, or scabbard was another; the one being drawn out of the other. [18] Just in the same way have I shown my disciples the way whereby they call into being . . . faculties.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they develop divers psychic powers,—from being one to become manifold, from being manifold to become one; to become visible or invisible; to pass at will through wall or fence or hill as if through air; to pass in and out of the solid earth as if it were water; to walk on the water's unbroken surface as if it were the solid earth; to glide, as they sit serene, through the air like a winged bird; to touch and to handle the sun and moon in their power and might; and to extend the sovereignty of their bodies right up to the heavens of Brahmā. Just as a skilful potter or his apprentice can make and fashion any shape he will out of prepared clay, or an ivory-worker out of ivory, or a goldsmith out of gold;—even so have I shown my disciples the way whereby they develop divers psychic powers . . . [19] heavens of Brahmā.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby, with the Celestial Ear, which is pure and far surpasses the human ear, they hear twofold sounds, both the celestial and the human, whether far or near. Just as a mighty conch-blower can with ease make his

blast heard in all the four directions,—so have I shown my disciples the way whereby . . . far and near.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby their hearts read the hearts of others,—knowing the heart where passion dwells as passionate . . . (*etc. as in Sutta 73*) . . . the heart undelivered as undelivered. Just as a woman or man or lad young and dressy,—on surveying the reflection of their features in a bright, clean mirror or in a bowl of clean water, and on seeing reflected there a smut or a pimple—would know from the reflection either that there was a smut or a pimple there [20] or that there was none at all;—just in the same way I have shown my disciples the way whereby their hearts . . . as undelivered.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they recall their divers existences in the past . . . (*etc. as in Sutta 4*) . . . in all their details and features. Just as if a man were to go from his own to a second village and thence to a third, returning thence to his own village, and were to bethink him on his return how, in the second and the third villages, he stood [21] and sat, talked and was silent ere he came back home again;—even so have I shown my disciples the way whereby they recall . . . in all their details and features.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby, with the Eye Celestial, which is pure and far surpasses the human eye, they see creatures in act to pass hence and in act to re-appear elsewhere . . . (*etc. as in Sutta 4*) . . . in states of bliss and in heaven. Thus do they with the Eye Celestial see creatures in act to pass hence and in act to re-appear elsewhere,—creatures lowly or debonair, fair or foul to view, happy and unhappy, all seen to be faring according to their deserts. It is just as if there were two houses with doors to them, and as if, from midway between them, a man with eyes to see were to behold people going in and coming out, and passing to and fro.

Just in the same way have I shown my disciples the way whereby, with the Eye Celestial, . . . faring according to their deserts.—In this way, too, . . . perfect.

[22] Moreover, I have shown my disciples the way whereby, by the eradication of the Cankers, they—here and now, of and by themselves—know, realize, enter on, and abide in that Deliverance of heart and mind in which Cankers are no more. Just as if on a mountain there were a lake with clear pellucid waters as of crystal, and a man with eyes to see were to observe, from the bank where he was standing, oysters and other shells, with gravel and pebbles and shoals of fish swimming about or lying up ;—just as such a man would recognize all he saw before him, even so have I shown my disciples the way whereby, by the eradication . . . Cankers are no more.—In this way, too, many of my disciples have come to dwell in the attainment of the intellect's consummate perfection.

And this is the fifth of the five convictions which make me esteemed and respected, venerated and adored by my disciples, who live with me on terms of esteem and respect.

Thus spoke the Lord. Glad at heart, the Wanderer Sakuludāyi rejoiced in what the Lord had said.

LXXVIII. SAMANA-MANDIKĀ-SUTTA.

THE SUCKLING.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Wanderer Uggāhamāna,¹ whose mother was Samana-Mandikā, was living in Queen Mallikā's

¹ Bu. says this was a nickname given him because he 'was always learning,' his original name being Sumana (= Felix). It may be that the first part of his mother's name has been altered from Sumanā to Samanā (recluse), just as there is the further tendency to read -muṇḍikā for the second part so as to make her name mean 'shaveling recluse' on familiar Pali analogy.

pleasaunce, where the original Discussion Hall stood among the Diospyros trees; [23] and with Uggāhamāna there was a great company of Wanderers numbering some three hundred. Now, Pañcakanga the carpenter had left the city in the early morning to visit the Lord, when he bethought him that the hour was too early, because of the Lord's private meditations and because it was not the right time to visit Almsmen when absorbed in thinking, for Almsmen are given to meditation and thought. So he thought he would go and see Uggāhamāna in Queen Mallikā's pleasaunce, and thither he repaired. At the time Uggāhamāna was sitting with his great company of Wanderers, who were making a great noise . . . (*etc. as in Sutta 76, ad init.*) . . . do not make a noise; here comes Pañcakanga the carpenter, who is a disciple of the recluse Gotama and has been here all the time the white-robed lay disciples of Gotama have been at Sāvattthī. These reverend men are lovers of silence and commend the silent; if he observes silence reigning in this gathering he may decide to approach. So they became silent, and the carpenter came up and, after exchanging civil greetings with [24] Uggāhamāna, took a seat to one side and was addressed by the Wanderer as follows:—

In my view, carpenter, four qualities characterize the triumphant recluse who is imbued with the right, who excels in the right, and has won all that is to be won. What are these four qualities?—He does nothing evil, he says nothing evil, he thinks nothing evil, and he gets his living in no evil way. These are my four characteristics of the triumphant recluse.

Expressing neither satisfaction nor disagreement with this pronouncement, Pañcakanga got up and went away to tell the Lord, who, being duly told, said:—On Uggāhamāna's showing, carpenter, a tiny babe on its back is his triumphant recluse. For, as yet, the babe does not know what a body means, much less will it do evil with its body, beyond kicking about; it does not know what speech is, much less will it say

anything evil, beyond crying; it does not know what thought is, beyond crowing with delight¹; it does not know what a livelihood is, much less [25] will it get its living in an evil way, beyond sucking its mother.

No, carpenter; in my view, these four qualities do not characterize the triumphant recluse, but only define the tiny babe on its back.

In my view, Carpenter, there are ten qualities which characterize the triumphant recluse who is imbued with the right, excels in the right, and has won all that is to be won.

I premise that there must be knowledge of what wrong conduct is, how it arises, how it is ended without leaving a vestige behind, and how a man walks so as to end it. There must be the like knowledge of right conduct and of wrong [26] and right thoughts.

In what now does wrong conduct consist?—In wrong actions, wrong speech, and an evil mode of livelihood.—How do these arise? From the heart, is the answer.—What is the heart? The heart is manifold, complex, and diverse, tainted by emotions (*sacitta*), passion, ill-will, and density.—What becomes of wrong conduct when it ceases without leaving a vestige behind? Why, when an Almsman, discarding wrong behaviour—of body—or of speech—or of mind—develops the corresponding right behaviour, and similarly discards a wicked mode of livelihood for the right mode.—How does he walk to end wrong conduct? When he brings will to bear, puts forth endeavour and energy, struggles and strives heartily (i) to stop the rise of evil and wrong states of consciousness which have not yet arisen, (ii) to discard those which have already arisen, (iii) to breed right states not yet existing, and (iv) to stablish, clarify, multiply, enlarge, develop, and to perfect existing good states.

[27] In what does rectitude consist?—In right

¹ Because of its memories of the heavens which it has recently left, says Bu. in a Wordsworthian mood. (It cries, he adds, because of its memories of purgatory.)

actions, in right speech, and in blameless mode of livelihood.—How do these arise? From the heart is the answer.—What is the heart? The heart is manifold, complex, and diverse. Rectitude arises from the heart which is void of passion, void of ill-will, and void of density.—What becomes of rectitude when it ceases without leaving a vestige behind. When an Almsman embodies virtue and not merely virtuous observances, by coming to know Deliverance of heart by mind aright so that (mere) rectitude ceases without leaving a vestige behind.—How does he walk to end rectitude? When he brings will to bear . . . existing good states.

What are wrong thoughts? They are thoughts of pleasures of sense, malevolence, and cruelty.—How do these arise? From perception, is the answer.—What is this perception? It is manifold, complex, and diverse, divided into perceptions of pleasure, of malevolence, and of cruelty.—How do these cease without leaving a vestige behind. Why, when divested of pleasures of sense, [28] an Almsman enters on, and abides in, the First Ecstasy.—How does he walk to end wrong thoughts? Why, he brings his will to bear . . . existing good states.

What are right thoughts? Thoughts of Renunciation, thoughts innocent of malevolence and of cruelty.—How do these arise? From perception, is the answer.—What is this perception?—It is manifold, complex, and diverse, divided into perception of Renunciation, perception which is innocent of malevolence, and perception which is innocent of cruelty.—How do these perceptions cease without leaving a vestige behind? Why, when, rising above observation and reflection, . . . an Almsman enters on, and abides in, the Second Ecstasy.—How does he walk to end right thoughts? Why, he brings his will to bear . . . existing good states.

What now, carpenter, are the ten qualities which characterize the [29] triumphant recluse who is imbued with the right, excels in the right, and has won all

that is to be done? Why, when the Almsman is an adept in the Noble Eightfold Path, and in utter knowledge and in utter Deliverance ;—*this* makes the triumphant recluse.

Thus spoke the Lord. Glad at heart the carpenter Pañcakanga rejoiced in what the Lord had said.

LXXIX. CŪḶA-SAKULUDĀYI-SUTTA.

SO-CALLED PERFECTION.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the Wanderer Sakuludāyi was living with a great company of Wanderers in the Wanderers' pleasaunce where the peacocks were fed. Early in the morning, duly robed and bowl in hand, the Lord went into Rājagaha for alms . . . (*etc. as in Sutta 77*) . . . [30] you can easily gather that later on.

When, sir, said the Wanderer, I am not in act to join my followers, they sit talking all manner of beastly talk ; but when I am approaching, they sit with their gaze fixed on me alone, to hear what Doctrine I shall expound. But when [31] the Lord approaches us, then both I and they all sit with gaze fixed on the Lord alone, to hear what Doctrine he will expound.

Be it yours, Udāyi, to open against me.

Of late, sir, there has been one who, professing to know and see everything, with nothing further to know and see, declares that, whether walking or standing still, whether asleep or awake, his ken and vision are always at the full. When I asked him a question about the past, he skipped from one thing to another and dismissed the matter, evincing irritation, bad temper and resentment. Thoughts of the Lord brought me satisfaction as I said to myself :—Ah, the

Lord, the Blessed One ! *He* knows aright these states of mind !

And who was that person ?

It was Nātaputta, sir, the Jain.

If a man recalls his own past existences, from one onwards, in all their details and features, he either questions me or is by me questioned on the past, and either his exposition satisfies me or mine him. Or if a man, with the Eye Celestial which is pure and far surpasses the human eye, can observe creatures in act to pass hence and re-appear elsewhere according to their respective deserts, [32] he either questions me or is by me questioned on the past, and either his exposition satisfies me or mine him. But let past and future alone. I will preach the Doctrine to you :—If *that* is, *this* comes about ; the rise of *that* makes *this* arise ; if *that* is not, *this* comes not about ; the ceasing of *that* makes *this* cease.

For my own part, sir, I cannot recall all that has happened to me in this present life, much less recall my past existences in all their details and features, as the Lord can. I cannot see a hobgoblin, much less can I see with the Eye Celestial—as the Lord can—creatures passing hence and reappearing elsewhere according to their respective deserts. And I am wholly at a loss to follow the Lord's utterance about *this* and *that*. I should like to satisfy the Lord about our own tenets by an answer to a question.

What do your tenets say ?

Our tenets say :—Here is perfection ; here is perfection !

What is this perfection ?

The perfection than which nothing is higher or more excellent.

And what is this perfection than which nothing is higher or more excellent ?

[33] The perfection than which nothing is higher or more excellent.

This argument of yours, Udāyi, would be protracted. You affirm perfection but never define it. It is just as

if a man were to say his longing and his heart's desire was for the belle of the land but were to confess, on being questioned, that he did not know what rank she belonged to; or what her name was; or what family she belonged to; or whether she was tall, short, or middle-sized; or whether she was black or brown or dusky; or what village or township or city she belonged to;—and, finally, that he did not know her nor had ever seen her. In such a case, does not the man's statement prove unhelpful?

Certainly, sir, it would be,—in such a case.

Just in the same way you affirm perfection but never define it.

Even, sir, as a gem—bright and of the purest water, with eight facets, excellently cut, and strung on a yellow thread—shines and glitters and sparkles, with the like perfection shows the hale Self after death.

Which think you shines and sparkles the most,—your gem [34] or the fire-fly of the night?

The fire-fly.

How does a lamp compare?

Better still.

And a conflagration in the night?

Better still.

And the morning stars, at dawn in a cloudless sky?

Better still.

And the full moon in a clear sky at midnight?

Better still.

[35] And the sun at his zenith at the end of the rains?

Better still.

Further, it is within my personal cognizance, Udāyi, that many, very many, deities are so luminous in themselves that they draw no light from sun or moon. Yet I do not speak of a perfection than which nothing is higher or more excellent, whereas you declare your perfection to be less than, and inferior to, a fire-fly, but never define it.

The Lord has settled it! The Blessed One has settled the question!

What do you mean?

I mean that though our tenets say : Here is perfection, here is perfection, yet, when pressed, examined and questioned by the Lord concerning our tenets, we prove empty and vain and faulty.

Tell me, Udāyi ; is there a world of absolute bliss ? Is there a sure way to realize it ?

Our tenets so declare.

What is that sure way to realize the world of absolute bliss ?

Take a man who, putting from him all slaying, abstains from the taking of life ; who, putting from him the taking of things not given to him, abstains from such taking ; who, putting from him sensual misconduct, abstains therefrom ; [36] who, putting from him all lying, abstains from lies ; or who practises some austerity he has vowed to observe.—This is the sure way to realize the world of absolute bliss.

Do you think that, when the man puts from him all slaying and abstains from the taking of life, his Self finds absolute bliss or bliss mingled with pain ?

Bliss mingled with pain.

And is the same true of all the other things you mentioned ?

Yes, sir.

Do you really think it is by mingled bliss and pain that the sure way to absolute bliss is found ?

The Lord has settled it ! The Blessed One has settled the question !

What do you mean ?

I mean that, though our tenets say there is a world of absolute bliss and a sure way to realize it, yet, when pressed, examined and questioned by the Lord concerning our tenets, we prove empty and vain and faulty. Now, is there, sir, a world of absolute bliss ? Is there a sure way to realize it ?

[37] Yes.

What is that sure way ?

Take the case of an Almsman who develops in succession the first three of the Ecstasies.—That is a sure way to realize the world of absolute bliss.

That is not the sure way, sir, to realize the world of absolute bliss; for that world would already have been realized.

No, Udāyi;—only the sure way to realize it.

At this point Sakuludāyi's following broke into tumult and uproar, shouting out that they were undone, they and their master too, for their knowledge ended here.

Hushing his Wanderers to silence, Sakuludāyi asked at what point the world of absolute bliss was actually realized.

When an Almsman enters on, and abides in, the Fourth Ecstasy, when he stands and talks and holds converse with the deities who have passed to a world of absolute bliss, then is that world actually realized.

Is it in order to realize this world of absolute bliss that the Almsmen lead the higher life with the Lord?

No, Udāyi; there are other states of consciousness beyond and above that; and it is in order to realize these that Almsmen lead the higher life with me.

[38] What are they?

Take the case that there appears in the world a Truth-finder, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of enlightenment—etc. (*i.e. as in Sutta 27*)—an Almsman, when he has put from him these Five Hindrances and has understood how the heart's shortcomings weaken it, then, divested of pleasures of sense—etc.—he enters on, and abides in the First Ecstasy.—This is a state of consciousness beyond and above, for the realization of which Almsmen lead the higher life with me.

Again, the Almsman enters on, and abides in, the Second Ecstasy, and then the Third, and then the Fourth.—This is a state . . . higher life with me.

With heart thus stedfast, thus clarified and purified . . . the Almsman . . . (*as in Sutta 4*) . . . successively (i) recalls his past existences, and (ii) observes with the Eye Celestial creatures passing from one

existence to the next.—Each of these two is a state . . . higher life with me.

That same steadfast heart . . . he next applies to the knowledge of Cankers. He comes to comprehend Ill as it really is, the rise of Ill, the cessation of Ill, and the course which leads to the cessation of Ill. He comes to know Cankers as what they really are, [39], to know their rise, their cessation, and the course which leads to their cessation. When he knows and sees this, his heart is Delivered from the Canker of pleasures of sense, from the Canker of continuing existence, and from the Canker of ignorance; and to him thus delivered comes the knowledge of his Deliverance in the conviction that rebirth is for him no more, that he has lived the highest life, that his task is done, and that now for him there is no more of what he has been.—This too is a state . . . higher life with me.

Hereon, the Wanderer Sakuludāyi said to the Lord: Wonderful, sir, wonderful! Just as a man might set upright again . . . (*etc.*) . . . and to his Confraternity. I ask to receive admission as a Pilgrim, with confirmation therein.

Hereon, Sakuludāyi's company of Wanderers besought and implored him not to lead the higher life with the recluse Gotama; not to come down from teacher to pupil,—from pitcher to pipkin. In such wise did the Wanderer Sakuludāyi's company oppose his choice of the higher life under the Lord.

LXXX. VEKHAṆASSA-SUTTA.

MORE SO-CALLED PERFECTION.

[40] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Wanderer Vekhanassa¹ came to the Lord and after an exchange of courteous greetings took

¹ Bu. says he was the teacher of the Sakuludāyi of the previous Suttas.

his stand to one side, exclaiming with deep emotion :
Here is perfection ! here is perfection !

Why do you say this ? What is this perfection ?

The perfection than which nothing is higher or more excellent.

What is the perfection than which nothing is higher or more excellent ?

It is the perfection than which nothing is higher or more excellent.

This argument of yours, Kaccāna, would be protracted. You affirm . . . (*etc. as at pp. 17 and 18 supra*) . . . [41 and 42] inferior to a fire-fly, but never define it.

Five strands, Kaccāna, make up pleasures of sense, namely, visible shapes, sounds, odours, tastes and touch, [43] all of them pleasant and agreeable and delightful, all of them bound up with pleasure and exciting. The pleasure and satisfaction which they start is called sensuous pleasure, built up from the foregoing five, and culminating in that refinement of pleasure which is accounted the highest of all.

Here Vekhanassa said :—It is wonderful, sir, it is marvellous, how well put is your observation that pleasures of sense build up sensuous pleasure, culminating in that refinement of pleasure which is accounted the highest of all !

All this is hard for you to grasp, Kaccāna,—you who hold different views and a different creed, who have a different objective, a different allegiance and a different teaching. But it would be known to those Almsmen who are Arahats, in whom Cankers are dead, who have greatly lived, whose task is done, who have cast off their burthen, who have won their weal, whose bonds are broken, who by utter Knowledge have won Deliverance.

Here, in his annoyance and rage, the Wanderer Vekhanassa, actually daring to flout and scoff at the Lord to his face, said to the Lord, with the idea that 'the recluse Gotama' would be annoyed :—So this is how some 'recluses and brahmins,' knowing naught of what has been before and seeing nothing of what shall

come hereafter, yet profess : Rebirth is now no more ; I have lived the highest life ; my task is done ; and now for me there is now no more of what I have been ! These professions of theirs prove ridiculous, mere words, empty and without substance !

[44] Your censure is quite just, Kaccāna, with regard to such recluses and brahmīns as, knowing naught of what has been before and seeing nothing of what shall come hereafter, yet profess all this. But let us leave what has been and what will be hereafter. Let there come along a man of intelligence, guileless, honest and straightforward, who avers that he has a message to deliver and a Doctrine to preach, and that any man who walks according to that message will not be long ere of himself he will know and of himself will see ; for thereby comes release from the direst of bonds—namely ignorance. It is just like a tiny babe which cannot yet sit up and has fivefold swaddlings round its neck and is all bandages. If, as he grows and develops his faculties, those bandages are taken off, he would know that he was released and that his bandages were gone. It is just the same when a man of intelligence comes along, guileless . . . ignorance.

Hereupon, the Wanderer Vekhanassa said to the Lord :—Wonderful, Gotama ; wonderful !—*etc.*—I ask the reverend Gotama to accept me as a lay-disciple who has found an abiding refuge from this day onwards.

LXXXI. GHATĪKĀRA-SUTTA.

THE POTTER'S DEVOTION.

[45] THUS have I heard. Once when the Lord with a large train of Almsmen was on an alms-pilgrimage in Kosala, he turned off the road and at a certain spot smiled. Thought the reverend Ānanda :—What is the cause, what are the reasons for the Lord's smiling ; for, Truth-finders never smile without cause and reason. So, with one shoulder respectfully bared and with folded palms reverently extended towards

the Lord, Ānanda asked what made him smile, seeing that Truth-finders never smile without cause and reason.

In bygone times, Ānanda, a market-town stood here, named Vehalinga, opulent and wealthy, populous and thronged with folk; and hard by lived Kassapa the Lord, Arahat all-enlightened. Just here was his pleasaunce; and on this very spot he sat preaching to his Confraternity.

Spreading out his robe folded in four, Ānanda said:—I beg the Lord to seat himself here, and then this spot will have been frequented by two Arahats all-enlightened.

Seating himself accordingly, the Lord addressed Ānanda as follows:—Yes, Kassapa the Lord, Arahat all-enlightened, lived near the market-town of Vehalinga, and on this very spot he sat [46] preaching to his Confraternity. In the town there was a potter named Ghaṭikāra who ministered, more than anyone, to Kassapa the Lord, Arahat all-enlightened; and Ghaṭikāra had as his bosom-friend a young brahmin named Jotipāla, whom he wanted to take to see Kassapa the Lord, Arahat all-enlightened, as he much valued going there himself.

A truce to this, my dear Ghaṭikāra, was the answer; what is the good of seeing that shaveling of a recluse?

A second time and yet a third time did Ghaṭikāra renew his appeal, but only to get the same answer. So he then invited Jotipāla to come with him to the river to bathe, taking with them their strings of red bath-balls to shampoo themselves with. Jotipāla readily assenting, down the two went to the river to bathe, and here Ghaṭikāra, after mentioning that the Lord Kassapa's pleasaunce was hard by, renewed his appeal to Jotipāla, [47] repeating it thrice and thrice receiving the same refusal as before. Then, he made his appeal again, this time with a grip on Jotipāla's girdle; but Jotipāla shook his girdle free and again refused to come. At last, Ghaṭikāra seized Jotipāla—whose hair was down after bathing—by the hair of his head and made a final appeal to him to

come. Thought the young brahmin :— This is wonderful indeed and marvellous that this potter, my inferior in birth, should be impelled to seize me by the hair ; methinks this presages great things. So he said to the potter :—To this length do you go, friend Ghaṭikāra ?—Yes, to this length, friend Jotipāla, so highly [48] do I value going to see Kassapa the Lord, Arahat all-enlightened.

—Let go then, and we will start now.

So to Kassapa the Lord the two went. On arrival, the potter after salutations took his seat to one side, as also did the young brahmin after exchange of civil greetings. Ghaṭikāra then presented his friend the young brahmin Jotipāla, with the request that the Lord would instruct him in the Doctrine. Thereupon, by a discourse on the Doctrine, the Lord Kassapa instructed, roused, fired, and cheered them onwards,—after which the two thanked him with glad hearts, rose up, and took their leave with deep reverence.

Said Jotipāla to Ghaṭikāra :—Hearing this Doctrine, are you not for becoming a Pilgrim ?

Do you not know, my dear Jotipāla, that I have aged, blind parents to support ?

Well, then, I will go from home to homelessness as a Pilgrim.

So back the two went to Kassapa the Lord, [49] to whom, when after salutations they were both seated, Ghaṭikāra presented his friend for admission to the Order ; and Jotipāla was admitted and confirmed of the following of Kassapa the Lord, Arahat all-enlightened. Soon—about a fortnight after Jotipāla's confirmation—the Lord Kassapa, having stayed as long as he wanted at Vehalinga, proceeded on his tour towards Benares, where he resided in the Sages' grove in the deer-park.

When it reached the ears of Kikī, king of Kāsi, that the Lord Kassapa had arrived there, he ordered his chariots so fair, so fair, to be got ready and in one of these drove in procession out of Benares in royal state to visit the Lord Kassapa. After riding in his chariot as far as the ground permitted, and then con-

tinuing his way on foot, the king came to the Lord, whom he first saluted and then took a seat to one side, there to be instructed, roused, fired and cheered onwards by a discourse from the Lord Kassapa. The instruction over, the king invited the Lord, [50] with the Confraternity, to take his meal with him on the morrow. By silence the Lord gave assent, whereon the king rose and withdrew with deep reverence.

When night was gone, the king ordered an excellent meal in his palace of food, both hard and soft, made of specially dried golden-rice without speck, and divers sauces and curries therewith. Then he ordered announcement to be made to Kassapa the Lord, Arahat all-enlightened, that all was ready; and in the forenoon, duly robed and bowl in hand, the Lord came to the palace and sat down on the seat set for him, with his Confraternity round him. Thereupon, with his own royal hands the king served that excellent meal to the Confraternity with the Buddha at its head,—without stint, till all had had their fill. The Lord's meal over, the king took a low seat to one side and invited the Lord to spend the rainy season at Benares, where the Confraternity would be ministered to as they had been that day.

Stay, sire; I have already promised to be elsewhere for the rains.

After repeating his invitation a second and yet a third time, and still being met by the same answer, the king [51], upset and pained by this refusal, asked the Lord whether there was anyone who ministered more than himself.

Yes, sire; at Vehalinga there is a potter named Ghaṭikāra who in his ministrations surpasses all others. Your Majesty was upset and pained by my refusal;—not so Ghaṭikāra either now or any future time. He has found his refuge in the Buddha, the Doctrine, and the Confraternity; he slays not; he steals not; no sensual misconduct is his; he lies not; he indulges not in arrack or spirits or strong drink; perfect faith is his in the Buddha, the Doctrine, and the Confra-

ternity ; his are the virtues dear to the Noble. No doubts cloud his beliefs concerning Ill, the origin of Ill, the cessation of Ill, and the course which leads to the cessation of Ill. Eating only one meal a day, he lives the higher life in virtue and goodness. He has flung aside all jewels and golden ornaments ; no gold or silver has he. Neither with tool nor hand does he dig up¹ ground, resting content for his material with the crumbling soil of a bank or with the earth scratched out by rats and dogs. Of his pots made therewith he bids folk take what they like in barter for rice or beans or pulse. He supports [52] his blind and aged parents. By destruction of the five bonds which tie men to this lower world, Ghaṭikāra is destined to translation hereafter to realms above, never to return thence to this world any more.

Once, sire, when I was at Vehalinga, I, early in the day, duly robed and bowl in hand, went to Ghaṭikāra's parents and asked where their son was. Your ministrant, said they, is out ; take the rice from the pot and the curry from the dish. I did so and afterwards left. When Ghaṭikāra returned, and asked his parents who had gone off with the food, and was told that it was Kassapa the Lord, Arahat all-enlightened, his only thought was how great a thing, how very great a thing, that the Lord should repose such confidence in him ! And gladness and satisfaction lasted on for a fortnight for him, and for a week for his parents.

Precisely the same thing happened another time when I had the junket from a pan with the curry from the dish . . . [53] week for his parents.

Another time, when I was at this same Vehalinga, my hut let the rain in, and I told the Almsmen to go and see if there was any thatching material at Ghaṭikāra's dwelling. No, was their answer ; there is only the thatch on his own roof.

Then go and strip it off, said I ; and they did so. The parents asked who was stripping their thatch off

¹ To avoid taking life, in obtaining his potter's earth.

and received the answer that the hut of the Lord Kassapa was letting the rain in. Take it, sirs, said they ; take it, dear people. When the potter returned and on enquiry was told of all this, his only thought was how great . . . [54] week for his parents. For three whole months the dwelling stood bare to the heavens, and yet not a drop of rain came through ! —Such, sire, is Ghatīkāra the potter.

Said the king :—It is a great thing, sir, a very great thing indeed, for this potter to have such confidence reposed in him by the Lord. Then, Ānanda, Kikī, king of Kāsi, ordered five hundred cartloads of the choicest golden-rice, with curry-stuffs to match, to be despatched to the potter, to whom the king's servants came with the royal present for acceptance accordingly. The king, was his response, has much to do and look after ; I have nothing to do with him.

But, if you were to imagine, Ānanda, that the young brahmin, Jotipāla, of those days was someone else, that would be erroneous ;—it was I myself who was Jotipāla then.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

LXXXII. RAṬṬHAPĀLA-SUTTA.

OF RENOUNCING THE WORLD.

THUS have I heard. Once when the Lord was on an alms-pilgrimage in the Kuru country with a great company of Almsmen, he stayed at Thullakoṭṭhita, which is a township of the Kurus. It came to the ears of the brahmin heads of houses there that the recluse Gotama, a Sakyan . . . (*etc. as in Sutta 41*) . . . [55] and others again in silence. When they were seated, the Lord instructed and roused them with a talk on the Doctrine, fired them and cheered them onwards.

¹Seated among them was a young man named Raṭṭhapāla, a scion of a leading family of the place, to whom this thought came :—So far as I understand the Doctrine which the Lord has preached, it is no easy matter for one who lives in a home to lead the higher life in all its fulness, purity, and perfection; what if I were to cut off hair and beard, don the yellow robes and go forth from home to homelessness as a Pilgrim!

Having received their instruction from the Lord, the brahmin heads of houses of Thullakoṭṭhita gratefully thanked him, rose up [56] and departed with deep obeisance. They had not been gone long, when Raṭṭhapāla came up and after salutations told the Lord the thought which had come to him, and asked to be admitted to, and confirmed in, the Confraternity under the Lord.

Have you your parents' consent for this step, Raṭṭhapāla?

No, sir.

Truth-finders do not admit those who have not their parents' consent.

That consent, sir, I will take steps to obtain, said the young man, who rising up and taking a reverential leave of the Lord, went off to his parents, told them his thoughts and asked their consent to his becoming a Pilgrim.

The parents made answer as follows :—Dear Raṭṭhapāla, you are our only son, very dear to us and beloved; you live in comfort and have been brought up in comfort, with no experience at all of discomfort. [Go away; eat, [57] drink, enjoy yourself, and do good works in all happiness. We refuse our consent.] Your death would leave us desolate, with no pleasure left in life; why, while we have you still, should we consent to your going forth from home to homelessness as a Pilgrim?

A second and yet a third time did Raṭṭhapāla repeat

¹ The same story is told, in practically the same words, about Sudinna at Vinaya III, 11-15.

his request, only to be met by the same refusal from his parents.

Failing thus to get his parents' consent, the young man flung himself down on the bare ground, declaring that he would either die there or become a Pilgrim.

[58] His parents entreated him to get up, while repeating their objections to his becoming a Pilgrim; but the young man said not a word. A second and a third time they entreated him, but still he said not a word. [So the parents sought out Raṭṭhapāla's companions whom they told of all this and besought them to urge, as from themselves, what his parents had said to him.] [59] Thrice his companions appealed to him; but still he said not a word. So his companions came to the parents with this report:—There on the bare ground he lies, declaring that he will either die there [60] or become a Pilgrim. If you refuse your consent, he will never get up alive. But, if you give your consent, you will see him when he has become a Pilgrim. Should he not like being a Pilgrim, what alternative will he have?—Why, only to come back here. Do give your consent!

Yes, we consent;—but when he is a Pilgrim, he must come and see us.

Off now went his companions to Raṭṭhapāla, whom they told that his parents gave their consent, but that when he was a Pilgrim he was to come and see them.

Thereupon the young man arose and, when he had regained his strength, betook him to the Lord, and after salutations seated himself to one side, saying:—I have got my parents' consent to my becoming a Pilgrim; I ask the Lord to admit me.

Admission and confirmation were granted him under the Lord; and some fortnight afterwards the Lord, having stayed at Thullakoṭṭhita as long as he wanted, proceeded on his alms-pilgrimage towards Sāvattḥī, where [61] he took up his abode in Jeta's grove in Anāthapiṇḍika's pleasaunce.

Dwelling alone and aloof, strenuous, ardent and purged of self, the reverend Raṭṭhapāla was not long

before he won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the highest life ;—even this did he think out for himself, realize, enter on, and abide in, here and now ; and to him came the knowledge that for him rebirth was no more ; that he had lived the highest life ; that his task was done ; and that now for him there was no more of what he had been. Thus, the reverend Raṭṭhapāla was numbered among the Arahats.

Then, he went to the Lord and, seated to one side after salutations, said that, with the Lord's permission, he wished to go and see his parents. Scanning with his own heart the thoughts of Raṭṭhapāla's heart, and recognizing thereby that he was incapable of abandoning his training and reverting to the lower life of a layman, the Lord bade him go when he would. Hereupon, rising up and taking his leave of the Lord with deep reverence, Raṭṭhapāla, after duly putting away his bedding, set out, with his robe and bowl, on an alms-pilgrimage to Thullakoṭṭhita where he took up his abode in the deer-park of the Kuru king. Early next morning, duly robed and bowl in hand, he went into the town for alms and there, as he passed from house to house on his indiscriminating round, he came to his father's house. Indoors, in the hall within the middle door, his father was having his hair combed and, seeing Raṭṭhapāla coming in the distance, he said :—It was these shavelings of recluses who made a Pilgrim of my dear and beloved only son. [62] So at his own father's house Raṭṭhapāla was given nothing, not even a refusal ; all he got was abuse.

At this moment a slave-girl of the family was about to throw away yesterday's stale rice ; and to her Raṭṭhapāla said :—If, sister, that is to be thrown away, put it in my bowl here. As the girl was doing so, she recognized his hands and feet and voice, and, going straight to her mistress, cried out :—Do you know, madam ?—The young master is back.

If what you say is true, you are a slave no longer,

said the mother, who hurried off to tell her husband that she heard their son was back.

Raṭṭhapāla was eating that stale rice under the hedge when his father arrived, exclaiming:—Can it be, my dear son, that you are eating stale rice? Should you not have come to your own house?

What house of our own, householder, can we have who are homeless, having gone forth from home to homelessness as Pilgrims? I did come [63] to your house,—where I was given nothing, not even a refusal; all I got was abuse.

Come, my son; let us go indoors.

Not so, householder; I have finished my eating for to-day.

Well then, my son, promise to take your meal here to-morrow.

By his silence the reverend Raṭṭhapāla gave consent. Noting this, the father went indoors,—where first he ordered great heaps of gold and bullion to be piled up under a covering of mats and then he told his daughters-in-law, who had been the reverend Raṭṭhapāla's wives aforetime, to deck themselves out in all the finery their husband liked to see them in. When night had passed, the father, having ordered an excellent meal to be got ready in his house, told his son when it was ready. Thereupon, early that forenoon, the reverend Raṭṭhapāla, duly robed and bowl in hand, came and took the seat set for him. Hereupon, ordering the heap of treasure to be unveiled, the father said:—This is your mother's fortune, that is your father's, and that came from your grandfather. You have the wherewithal both to enjoy yourself and to do good works. Come, my son; [64] abandon your training; revert to the lower life of the layman; enjoy your substance and do good works.

If you will take my advice, householder, you will cart away all this heaped-up treasure and sink it in the middle of the Ganges. And why?—Because thence you will only derive sorrow and lamentation, ills, pain of mind, pain of body, and tribulation.

Clinging to his feet, the reverend Raṭṭhapāla's whilom wives asked what like were the nymphs divine for whose sake he was leading the higher life.

For the sake of no nymphs at all, sisters, said he.

At hearing themselves called sisters, the ladies all fell to the ground in a faint.

Said Raṭṭhapāla to his father :—If food is to be given, householder, give it ; trouble me not.

The food is ready, my son ; begin ;—said the father as he served that excellent meal without stint till his son had had his fill.

His meal over and done, the reverend Raṭṭhapāla uttered these verses, standing the while :—

*This pranked-out semblance view, this mass corrupt
of sores and cares, which passes soon away.
Come view this pranked-out frame with jewels dight,
these bones skin-clad, which borrow charm from clothes ;
come view these henna'd feet, this powder'd face.*

*Delusions vain the fool may satisfy,
but never him whose quest seeks goals Beyond.*

[65] *Ah, braided hair ! Ah, eyes by art enhanced !*

*Delusions vain the fool may satisfy,
but never him whose quest seeks goals Beyond.
Adorned, this frame like rare pomander shows.*

*Delusions vain the fool may satisfy,
but never him whose quest seeks goals Beyond.
The trapper set his gin ; the stag it shunned :—
First feed, then leave the trapper to his tears.*

When, still standing, he had uttered these verses, he departed to the deer-park of the Kuru king, where he sat down under a tree during the noontide heat.

Now the king had given directions to his huntsman to tidy up the park against his coming to see it ; and the obedient huntsman was engaged on his task when he saw Raṭṭhapāla seated under his tree during the noontide heat, and reported to the king that the park was in order but that under a tree there was seated Raṭṭhapāla, the young gentleman of whom his majesty had often heard tell. Never mind about the park to-

day, said the king ; I will pay a call on his reverence. Ordering, therefore, all the repast which had been prepared to be left behind, and his chariots, so fair, so fair, to be made ready, he mounted one of them and drove forth in procession in royal state out of the city to see Ratthapāla. Riding as far as the ground was passable for his chariot and proceeding thence on foot with his princely train, the king came at last upon the reverend Ratthapāla, whom, [66] after exchange of courteous greetings, the king—still standing—invited to be seated on a clump of flowers.

Nay, sire ; sit you there ; I have got a seat.

Seating himself on the seat indicated to him, the king said :—There are four kinds of loss, Ratthapāla, which impel men to cut off hair and beard, don the yellow robes, and go forth from home to homelessness as Pilgrims,—namely, (i) old-age, (ii) failing health, (iii) impoverishment, and (iv) death of kinsfolk.

(1) Take a man who, being aged and old, far advanced in life, stricken in years, and at the close of life, recognizes his position, and realizes the difficulty either of acquiring new wealth or of doing well with what he has got ;—so he decides to become a Pilgrim. This is known as the loss which old-age entails. But here are you in the prime of youth and early manhood, with a wealth of coal-black hair untouched by grey, and in all the beauty of your prime ;—not yours is the loss old-age entails. What have you known or seen or heard to make you turn Pilgrim ?

(2) Or take a man who, being in ill-health or pain, or gravely ill, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has already ; [67] so he decides to become a Pilgrim. This is known as the loss which failing health entails. But here are you neither ill nor ailing, with a good digestion maintained by humours neither too hot nor too cold ;—not yours is the loss which failing health entails. What have you known or seen or heard to make you turn Pilgrim ?

(3) Or take a man who, after being rich and wealthy and of great substance, and after gradually losing it, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has got ;—so he decides to become a Pilgrim. This is known as the loss which impoverishment entails. But here are you, the heir of a leading family in our Thullakotṭhita ;—not yours is the loss which impoverishment entails. What have you known or seen or heard to make you turn Pilgrim ?

(4) Or, again, take a man who, after having had a host of friends and relations, and after having gradually lost them all, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has got ;—[68] so he decides to become a Pilgrim. This is known as the loss which kinsfolk's death entails. But here are you with a host of friends and relations ;—not yours is the loss which kinsfolk's death entails. What have you known or seen or heard to make you turn Pilgrim ?

I have gone forth, sire, from home to homelessness as a Pilgrim because I have known, seen, and heard the following four propositions enunciated by the Lord who knows and sees, the Arahat all-enlightened :—

- (i) The world is in continual flux and change ;
- (ii) The world is no protector or preserver ;
- (iii) The world owns nothing ; we must leave everything behind ;
- (iv) The world lacks and hankers, being enslaved to Craving.

(1) When you say, sir, that the world is in continual flux and change, what might that mean ?

When you were twenty, sire, or five and twenty, could you handle an elephant, a horse, a chariot, a bow and a sword ? Were you strong of leg and arm, a doughty warrior in the fight ?

Indeed, I was :—at times inspired, you might say ; I never met my match.

Are you to-day what you were then, sire ?

No, Ratṭhapāla. I am old now and stricken in

years,—round eighty years of age ;—at times when I want to step in one direction, I step in another.

It was this which the Lord meant when he said the world is in continual flux and change ; and it was this which I knew and saw and heard, and so became a Pilgrim.

It is wonderful, sir, it is marvellous, how right in this the Lord was ; for, indeed, the world is in a continual flux and change.

(2) Here in my own entourage there are elephants, horses, chariots, and footmen who, in our hour of need, would [70] rally in defence. When you say, sir, that the world is no protector or preserver, what might this mean ?

Do you suffer from any chronic ailment, sire ?

Yes,—from wind ; and so badly that at times my court and kinsfolk, as they stand round me, think every moment I am going to expire.

Can you tell them to ease your pain by parcelling it out among themselves ? Or do you alone have to bear it ?

I alone have to bear it, and cannot tell them to parcel it out among themselves so as to relieve me.

It was this which the Lord meant when he said the world is no protector or preserver ; and it was this which I knew and saw and heard, and so became a Pilgrim.

It is wonderful, it is marvellous, how right in this the Lord was ; for, indeed, the world is no protector or preserver.

(3) Here in my own possession I have a vast hoard of gold and silver. When you said that the world owns nothing and that we must leave everything behind, what might that mean ?

Do you think, sire, that [71] it will be yours to calculate on continuing hereafter the gratification you now enjoy of the fivefold pleasures of sense ? Or, will others come into your belongings, while you pass away to fare according to your deserts ?

I can calculate on no such continuance, Raṭṭhapāla ;

others will come into my belongings, while I shall pass away to fare according to my deserts.

It was this which the Lord meant when he said that the world owns nothing and that we must leave everything behind ; and it was this which I knew and saw and heard and so became a Pilgrim.

It is wonderful, it is marvellous, how right in this the Lord was ; for, indeed, the world owns nothing and we must leave everything behind.

(4) When you said that the world lacks and hankers, being enslaved to Craving, what might that mean ?

Is this Kuru country of yours prosperous, sire ?

Yes, it is.

Suppose a trustworthy and reliable man brought you from the east a report that there he had seen a great country rich and prosperous, populous and thronged with inhabitants ; abounding in elephants, horses, chariots and footmen ; rich in ivory, rich in silver and gold both raw and wrought, with women in abundance. Suppose, further, that the man estimated that you could conquer that country with such and such a force, and counselled you to conquer it accordingly.—What action would you take ?

[72] I should conquer it and possess it.

Suppose you received like reports about countries in the west, the north, and the south. What action would you take ?

I should conquer them and possess them all.

It was this which the Lord meant when he said that the world lacks and hankers, being enslaved to Craving ; and it was this which I knew and saw and heard, and so became a Pilgrim.

It is wonderful, it is marvellous, how right in this the Lord was ; for, indeed, the world lacks and hankers, being enslaved to Craving.

After saying this, the reverend Raṭṭhapāla went on to say :—

*Rich men I see who, folly-led, ne'er give,
but still amass, athirst for pleasures new.*

*The king whose conquests to the sea extend,
for sway o'er empires overseas will pine.*

[73] *Still craving, kings and subjects pass away ;
lacking, still lacking, they their bodies quit ;
never on earth can pleasure's maw be fill'd.*

*Tearing their hair, the kinsmen mourn their dead,
wishing their own folk deathless were. In shroud,
the corpse they carry to the pyre ; and there,
in that sole vestment, rest of all besides,
he burns to ashes, hauled about with prongs.
No kin, no friends can save the dying man ;
his heirs his substance take ; he passes hence
to fare hereafter as his life deserved,
—sans wealth, sans wife, sans children, wealth, and
realm.*

Wealth buys not length of days, nor staves off age.

*The wise say life is brief, a fleeting flux.
One equal stroke strikes down both rich and poor,
both wise and foolish. Fools in folly fall ;
the wise without a tremor meet their stroke.
More excellent than riches Wisdom proves,
which here and now Perfection's crown secures.
If imperfections linger, error breeds
misdeeds in life hereafter, high or low ;
in transmigration's round man whirls along
from birth to birth, world still succeeding world,
—both he and all his witless followers.*

[74] *Like burglars caught in act of breaking in,
so men—hereafter—expiate their crimes.*

*The tempting charms of pleasure's varied lure
Churn up the heart to turmoil perilous.*

*—This, sire, I saw,—and went on Pilgrimage.
I saw how young and old, like fruit from tree,
in mortal dissolution fall,—and went
on Pilgrimage. The friar's life is best.*

LXXXIII. MAKHĀDEVA-SUTTA.

OF MAINTAINING GREAT TRADITIONS.

THUS have I heard. Once when the Lord was staying at Mithilā in the Makhādeva mango-grove, at a certain spot there he smiled. Thought the reverend Ānanda :—What is the cause (*etc. as in Sutta* 81) . . . cause and reason.

In bygone times, Ānanda, in this same Mithilā there was a king named Makhādeva, a righteous monarch, an emperor stablished in righteousness, who dealt righteously with brahmins and householders in town and country, and observed the four holy-days of each month. [75] After many years, after many hundreds and thousands of years, this king told his barber to report when he found a grey hair in his head. Accordingly, when grey hairs had appeared, after many years, after many hundreds and thousands of years, the barber said to the king :—The messengers of the gods have come to your Majesty ;—grey hairs have appeared. Then, at the king's bidding, the barber plucked out those grey hairs with tweezers and laid them on the outstretched palm of the king, who, having first rewarded the barber with a choice village, summoned his eldest son and said to him :—The messengers of the gods have come to me ;—grey hairs have appeared. Of human pleasures I have had my fill ; and it is time now for me to seek pleasures celestial. Be it yours to rule this realm, while I, cutting off hair and beard, and donning the yellow robes, will go forth from home to homelessness as a Pilgrim. Whenever, in your turn, my son, you find grey hairs appearing, reward your barber with a village, hand over your sovereignty to your eldest son, cut off your hair and beard, don the yellow robes, and go forth from home to homelessness as a Pilgrim. See to it you maintain this high tradition, and do not prove the last of the line. When, among any two

persons, there is a break in a tradition so high, he who breaks it is the last of the line. Therefore, I enjoin you, my son, to maintain this high [76] tradition and not to prove the last of the line.

Thereupon, King Makhādeva, after having bestowed the village on his barber and after establishing his eldest son as king, here in this very Makhādeva mango-grove cut off his hair and beard, donned the yellow robes, and went forth on Pilgrimage. His radiant thoughts of love pervaded all four quarters of the world, pervaded the whole length and breadth of the world, above, below, around, everywhere,—with thoughts of love all-embracing and vast beyond measure, untinged by hate or ill-will. And as with thoughts of love, so too did he pervade the whole length and breadth of the world with thoughts of compassion and of sympathy and of poise. For eighty-four thousand years that king had enjoyed the pleasures of youth; for a like term he was viceroy; for a like term he reigned as king; and for a further eighty-four thousand years he lived the higher life as a Pilgrim in this grove, where he cultivated the four excellent states (*brahma-vihāra*), so that at the body's dissolution after death he passed to the heavens of *Brahmā*.

After many years, after many hundreds and thousands of years, King Makhādeva's son in turn told his barber to report when he found a grey hair . . . (*etc., as above*) . . . [77-78] he passed to the heavens of *Brahmā*. And so in unbroken succession did not only the son but also the grandson and the later descendants of King Makhādeva, to the number of eighty-four thousand in all.

The last of three kings so to do was Nimi, a righteous monarch, an emperor established in righteousness who dealt righteously with brahmins and householders in town and country, and observed the four holy-days of each month.

A time came when, as the Thirty-three gods were [79] met together in assembly in their Hall of Truth,

the talk turned on what a great thing it was, what a very great thing, for the people of Videha to have in Nimi a monarch of such signal righteousness; and Sakka, king of gods, asked the Thirty-three gods whether they would like to see King Nimi; and they said they would. It was then the mid-month holy-day, and the king, having bathed, was seated, fasting, in the upper story of his gorgeous palace. As easily as a strong man could stretch out his arm or draw it back, Sakka vanished from the Thirty-three and appeared before King Nimi, saying:—It is a great thing for you, sire, a very great thing, that, as the thirty-three gods sat together in their Hall of Truth, they were saying how fortunate, how very fortunate, the people of Videha are to have in you a monarch of such signal righteousness; and they would like to see you. I will send a chariot drawn by a thousand steeds to fetch you; get into it without any qualms. By his silence Nimi gave consent. Then Sakka bade his charioteer Mātali yoke a thousand steeds to the chariot and go to the King Nimi with the message that it had been sent for him by Sakka, king of gods, and that the king was to get into that celestial [80] chariot without qualms. So be it, answered Mātali obediently, and bore the message to Nimi, adding: By which route am I to conduct your majesty? Shall it be by the route travelled by evil-doers to reap the fruits of their evil-doing, or by the route of the righteous to reap the fruits of their righteousness?

Take me by both routes, Mātali, was the king's answer.

To the Hall of Truth in due course Mātali brought the king, to whom, as he saw him coming some way off, Sakka said:—Draw near, sire; welcome, sire! The Thirty-three gods were talking of your signal righteousness, and wished to see you. Rejoice, sire, among the gods in heaven's glories.

Enough, your Excellency! Let Mātali take me home again, where I will deal righteously with my

brahmins and householders in town and country, and observe the four holy-days in each month.

Sakka gave orders to Mātali accordingly, and back in the chariot King Nimi was borne to Mithilā, where he dealt righteously with his folk and [81] duly observed the holy-days of each month. After many years, after many hundreds and thousands of years, King Nimi in his turn told his barber to report when he found a grey hair . . . (*etc., as above*) . . . [82] he passed to the heavens of Brahmā.

Now King Nimi had a son named Ka āra Janaka who did not go forth from home to homelessness as a Pilgrim, but broke that high tradition, and proved the last of the line.

You may think, Ānanda, that someone else was the King Makhādeva of those days who founded that high tradition; but that would be an error. It was I myself who was then King Makhādeva; and it was I who then founded that high tradition which later generations continued.

That high tradition, however, conduces not to aversion, to passionlessness, to stilling, to peace, to illumination, to enlightenment, and to Nirvana,—but only to a future in the heavens of Brahmā. Whereas the high tradition which I have now founded does so conduce; for, it is the Noble Eightfold Path of right outlook, right aims, right speech, right action, right livelihood, [83] right effort, right mindfulness, and right concentration.—This is the high tradition which I have founded to-day. I enjoin you, Ānanda, to continue this high tradition and not to prove the last of the line. When, among any two persons, there is a break in a tradition so high, he who breaks it is the last of the line. Therefore, I enjoin you, Ānanda, to maintain this high tradition, and not to prove the last of the line.

Thus spoke the Lord. Glad at heart the reverend Ānanda rejoiced in what the Lord had said.

LXXXIV. MADHURA-SUTTA.

BRAHMIN CLAIMS.

THUS have I heard. Once when the reverend Mahā-Kaccāna was staying at Madhura in the Gundā grove, it reached the ears of Avanti-putta, King of Madhura, that there was staying in that grove the recluse Kaccāna, whose reputation stood high in general report as being a learned and wise sage of much lore, a brilliant speaker and debater, an aged man and a saint (arahā) such as it was good to go and see. So King Avantiputta, having commanded his chariots so fair, so fair, to be made ready, got into one of them and drove forth from Madhura in royal state with his princely train to see the reverend Mahā-Kaccāna. Driving as far as a chariot could go, and then proceeding on foot, the king came at last to Mahā-Kaccāna, [84] with whom he exchanged courteous greetings before seating himself to one side and saying :—Brahmins maintain, Kaccāna, that they alone form the superior class, all other classes being inferior ; that brahmins alone form the white class, all other classes being black ; that purity resides in brahmins alone and not in non-brahmins ; and that brahmins are Brahmā's only legitimate sons, born from his mouth, offspring of his, creations of his, and his heirs. What do you say to that ?

It is an empty assertion, sire, as may be shown as follows : If a noble grows rich and wealthy, can he have as his servant another noble—or a brahmin, or a middle-class man, or a peasant—to get up early, to go late to bed, to minister assiduously and to study his master in word and deed ?

Yes.

And if, sire, it were a brahmin who had thriven, could he likewise have as his servant a brahmin, a middle-class man, a peasant, or [85] a noble ?

Yes.

And if it were either a middle-class man or a peasant who had thriven, could he likewise have as his servant someone from any of the three other classes?

Yes.

If this be so, sire, do you think all four classes are on precisely the same footing herein, or not? Or how does it strike you?

Undoubtedly, if this be so, all four classes are on precisely the same footing, and I see no difference at all between them.

The emptiness of the brahmin claim to superiority can also be shown in the following way :—If a noble kills, robs, fornicates, lies, slanders, is bitter of tongue, tattles, covets, harbours ill-will, and has a wrong outlook,—will he, after death at the body's dissolution pass to a state of misery and woe or to purgatory? Or will he not? Or how does it strike you?

Such a noble will pass to a doom of misery and woe or to purgatory. This is my view, and this is what I have heard from saintly men (*arahatā*).

Quite right; your view is right and you have been told aright by saintly men. Pray, would the like doom await a brahmin, or middle-class man, or peasant of like disposition?

Yes, it would.

Quite right. But, if this be so, sire, do you think all four classes are on precisely the same footing herein, or not? Or how does it strike you?

[87] Undoubtedly, if this be so, all four classes are on precisely the same footing, and I see no difference between them.

Another way to demonstrate the emptiness of the brahmin claim is as follows :—If a noble abstains from killing and robbing and so forth, will he at death pass to bliss in heaven, or not? Or how does it strike you?

At death he will pass to bliss in heaven. This is my view, and this is what I have heard from saintly men.

Quite right. And would the same apply to a brahmin or to a middle-class man or to a peasant?

Yes, it would.

Quite right. But, if these be so, sire, do you think all four classes are on precisely the same footing herein, or not? Or how does it strike you?

[88] Undoubtedly, if this be so, all four classes are on precisely the same footing herein, and I see no difference between them.

The emptiness of the brahmin claim can further be demonstrated as follows:—If a noble is a burglar, thief, housebreaker, footpad or adulterer, and if your people catch him and haul the malefactor before you for sentence, what would you do to him?

I should put him to death or confiscate his goods or banish him or otherwise deal with him as circumstances required. For the noble is now merged in the malefactor.

Would the same apply to a malefactor from any of the three other classes?

Yes, it would.

If this be so, sire, are all four classes on precisely the same footing herein, or not? Or how does it strike you?

Undoubtedly, if this be so, all four classes are on precisely the same footing herein, and I see no difference between them.

The emptiness of the brahmin claim is also apparent from the following:—If a noble cuts off hair and beard, dons the yellow robe, and goes forth from home to homelessness as a Pilgrim, abstaining from killing and stealing and lying, eating but one meal a day, and living the higher life in virtue and goodness,—what would you do to him?

I would salute him, or rise to meet him, or invite him to be seated, or would ask him to accept robes, alms, bedding and medicines, or would extend to him the defence, protection and safeguards which are his due. For, the noble is now merged in the recluse.

Would the same reception be extended to Pilgrims from the three other classes?

Yes, it would.

If this be so, sire, are all four classes on precisely the same footing herein, or not? Or how does it strike you?

Undoubtedly, if this be so, all four classes are on precisely the same footing herein, and I see no difference between them.

[90] Hereupon, Avanti-putta, King of Madhura, said to the reverend Mahā-Kaccāna:—Wonderful, wonderful! Just as a man might set upright again . . . even so, in many a figure, has Kaccāna expounded the Doctrine. To him I come as my refuge, and to his Doctrine, and to his Confraternity, asking him to accept as his follower me who have found an abiding refuge from this time forth while life shall last.

Come not to me, sire, as your refuge! Find your refuge, as I have found mine, in none but the Lord.

Where is the present abode of that Lord, the Arahāt all-enlightened?

He has passed away.

If I could but hear him within a distance of ten leagues from here, ten leagues would I travel to visit him; yes, I would travel, twenty, thirty, forty, fifty, or a hundred leagues to visit that Lord, the Arahāt all-enlightened. But, since he has passed away, to him, even though he have passed away, do I come as my refuge, and to his Doctrine, and to his Confraternity. I ask Kaccāna to accept as (the Lord's) follower me who have found an abiding refuge from this time forth while life shall last.

LXXXV. BODHI-RĀJAKUMĀRA-SUTTA.

APTNESS TO LEARN.

[91] THUS have I heard. Once when the Lord was staying in the Bhagga country at Suṃsumāra-gira in the Bhesakaḷā grove, in the deer-park there, Prince Bodhi's palace, called the Lotus, had just been finished but had not as yet been inhabited by recluse, brahmin,

or any person. Said the prince to a young brahmin named Sañjikā-putta :—Go to the Lord and in my name bow your head at his feet, ask after his health and invite him to be so good as to take his meal with me to-morrow and to bring his Confraternity with him. The message was delivered to the Lord who, by silence, signified acceptance,—as was duly reported to the prince.

[92] When night had passed, the prince, having ordered an excellent meal to be got ready in his palace and a carpeting of white cloth to be laid to the foot of the stairs of the Lotus palace, told the young brahmin to announce to the Lord that all was ready. This was done ; and early that day the Lord, duly robed and bowl in hand, came to the palace where the prince was awaiting him, outside the portals. Seeing the Lord approaching, the prince advanced and saluted him and moved in his train towards the palace. At the foot of the stairs the Lord stood still. Said the prince :—I beg the Lord to step up on the carpeting ; I beg the Blessed One to do this,—to my abiding weal and welfare. But the Lord kept silent. A second time did the prince appeal, and still the Lord kept silent. A third time he appealed, and now the Lord looked towards Ānanda, who [93] asked that the carpeting should be rolled up and removed, for, the Lord would not tread upon carpeting of cloth underfoot, as the Truth-finder is looking towards those that shall follow hereafter. So the prince ordered the carpeting to be rolled up and removed, after which he ordered seats to be set out upstairs in the palace, and the Lord, proceeding upstairs, sat down on the seat set for him, with the Confraternity. With his own hands the prince served that excellent meal without stint to the Confraternity with the Buddha at its head till all had had their fill. The Lord's meal over and done, Prince Bodhi, seating himself on a low seat to one side, said to the Lord :—My view, sir, is that true Weal must be sought not through things pleasant but through things unpleasant.

In days gone by, prince, I too held the same view,—in the days before my enlightenment, when as yet I was but a Bodhisatta without full enlightenment. Time was when, being quite young—with a wealth of coal-black hair untouched by grey, and in all the beauty of my early prime—despite the wishes of my parents who wept and lamented, I cut off hair and beard, donned the yellow robes, and went forth from home to homelessness as a Pilgrim. A Pilgrim now, in quest of the Good and in search for the road to that utter peace which is beyond all compare, I came to Ālāra Kālāma . . . (*etc. as in Sutta 26*) . . . So there I sat me down, needing nothing more for my striving.

Spontaneously, there came to me three similitudes till then unknown. Just as there might be a green, sappy stick flung into the water . . . (*etc. as in Sutta 36*) . . . purged of self.

I have won, thought I, this Doctrine . . . (*etc. as in Sutta 36*) . . . [94] I succeeded in convincing those five Almsmen. I instructed . . . that prize of prizes in quest of which young men go forth from home to homelessness as Pilgrims.

And how long, sir, would it take an Almsman, with the Truth-finder as his guide, to win this prize of prizes?

I must ask you in turn, prince, a question, which please answer as you see fit. Are you expert in riding and driving elephants?

Yes, sir.

Suppose a man came to learn the art from you, as knowing all about it. Suppose now he lacked confidence and therefore failed where confidence was essential; and lacked health and strength and therefore failed where health and strength were essential; and was dishonest and crooked in his ways and therefore failed where honesty and straightforwardness were essential; and was inert and therefore failed where resolution was essential; and lacked wits and therefore failed where wits were essential.—Could he learn from you how to ride and drive an elephant?

Any one of these shortcomings, sir, would be fatal to his ever learning, not to speak of the whole five of them together.

Now suppose a man came [95] to be taught, who had confidence and therefore could succeed where confidence was essential ; who had also health and strength, honesty and straightforwardness, resolution, and wits and therefore could succeed where these several qualities were respectively essential.—Could he learn from you how to ride and drive an elephant ?

Any one of these qualifications would ensure his learning,—not to speak of the whole five of them together.

It is just the same with the five qualities for striving after the truth.—(i) An Almsman has confidence, is confident, is sure of the Truth-finder's enlightenment, namely that his Lord, Arahāt all-enlightened, walks by knowledge, is blessed, understands all worlds, and is the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment ; (ii) he has health and strength, having a good digestion maintained by humours neither too hot nor too cold but medium and apt for the struggle ; (iii) he is not dishonest nor underhand, but reveals his true nature to his master or to sage brethren in the higher life ; (iv) he is resolute, ever discarding wrong states of mind and fostering right states, ever staunch and stout of purpose, persistent in right mindedness ; and (v) he has a wit that pierces through the rise and fall of things, that is noble and penetrating, that leads to the utter destruction of Ill. With these five qualities, sire, an Almsman who has the Truth-finder as his guide will win this prize of prizes [96]—in seven years. Nay, waive seven years ; he will succeed within six, five, four, three, or two years, or in a single year ; or in seven, six, five, four, three, or two months, or in a single month or half a month ; or even in as many days or a single day. Nay, waive a whole day ;—why, with these five qualities within him, and with the Truth-finder as his guide, an Almsman, if instructed

at sunset, will master it all by dawn, or, if instructed at dawn, will master it all by sunset.

Said the prince to the Lord :—What a Buddha ! What a Doctrine ! What an exposition of Doctrine !—when an Almsman, if instructed at sunset, can master it all by dawn, or, if instructed at dawn, can master it all by sunset.

Here the young brahmin Sañjikā-putta observed to the prince that, though he had testified thus, yet he had not gone on to say that he sought as a refuge the Lord and his Doctrine and his Confraternity.

Say not so, my friend ; say not so ; for, I have heard from the lips of my lady mother how, [97] when once the Lord was staying at Kosambī in the Ghosita pleasaunce, she, being then pregnant, came to the Lord, saluted him, and took a seat to one side, saying :—Be it a boy or be it a girl that I carry in my womb, my child unborn seeks refuge with the Lord and his Doctrine and his Confraternity ; and I ask the Lord to accept the child as a follower who has found an abiding refuge from this time forth while life lasts.

Another time, when the Lord was staying here in this Bhagga country at Sumsumāra-gira, in the Bhesakalā grove in the deer-park there, my nurse carried me to the Lord and, standing before him, said :—Here is Prince Bodhi who seeks refuge with the Lord and his Doctrine and his Confraternity.

Now, in person, for the third time I seek such refuge and ask the Lord to accept me as a follower who has found an abiding refuge while life lasts.

LXXXVI. ANGULIMĀLA-SUTTA.

THE BANDIT'S CONVERSION.

THUS have I heard. Once when the Lord was staying at Sāvattihī in Jeta's grove in Anāthapiṇḍika's pleasaunce, there was, in the realm conquered by Pasenadi, king of Kosala, a robber named Anguli-

māla, a ruffian whose hands were red with blood, who was always killing and wounding, and showed no mercy to any living creature. Because of him, what had been villages were villages no more, what had been townships [98] were townships no more, and what had been countrysides were countrysides no more. From every human being whom he slew, he took a finger to make him a necklace (and so got his name of 'Necklace of fingers').

In the morning early, the Lord, duly robed and bowl in hand, went into the city for alms and on his return after his meal first put away his bedding and then, with robes and bowl, set out on his journey to find the robber Angulimāla. Seeing him journeying thither, neatherds, goatherds, ploughmen and wayfarers called out:—Don't go that way, recluse ! It will take you to the robber named Angulimāla, a ruffian . . . make him a necklace. Why, even when ten, twenty, thirty or forty people band themselves together to travel this road, the whole company falls into the robber's hands !

Thus they ; but, without a word, the Lord held on his way.

A second time, and yet a third time these neatherds and the rest repeated their warning ; but still, without a word, the Lord held on his way.

From some way off the robber saw the Lord coming and marvelled exceedingly that, where even companies of ten to [99] fifty travellers all fell into his hands, this solitary recluse should seem to be forcing his way alone ; and the robber was minded to slay 'this recluse.' So, armed with sword and buckler, and with his bow and quiver, the robber followed up the Lord's trail. Hereupon, the Lord manifested his psychic powers so that, while he himself was proceeding at his wonted pace, the robber, for all his efforts, could not catch him up. Thought the robber:—This is a wonderful and marvellous thing ! Heretofore, I could always overtake an elephant, or horse, or carriage, or deer, when going full speed ; and yet here

am I unable, despite all my efforts, to overtake this recluse while he proceeds at his wonted pace. So he stopped and shouted to the Lord to stop.

I have stopped, Angulimāla ; you stop too.

Thought the robber :—These Sakyan recluses speak truth and are true to their word. Yet here is this recluse who, while he still walks on, says he has stopped and bids me stop too ; I had better ask him about it.

So the robber addressed the Lord in these lines :

*You who profess to stop, still march ahead ;
I, who have stopped, am told by you I've not ;
—Explain how you have stopped while I have not.*

*Yes, I have stopped ; for, never violence
do I to any ;—life you still destroy.
—Thus I have stopped indeed, but you stop not !*

[100] *At last this sage revered has tracked me down !
And now at last thy hallow'd utterance
makes me for ever evil deeds renounce !*

*He spoke, and into deep abyss his arms
the robber flung : low at the Master's feet
he craved admission to the Brotherhood.*

*The Buddha, sage compassionate, the guide
of gods and men, said : 'Almsman, follow me' ;
and Almsman on that summons he became !*

With Angulimāla as his Almsman in attendance, the Lord now proceeded on his way to the pleasure in Sāvattihī. At this very time the portals of the king's inner palace were beset by a huge crowd loudly shouting that in the realm he had conquered there was a robber named Angulimāla, a ruffian . . . make him a necklace. Suppress him, sire, they cried.

In the morning early Pasenadi, king of Kosala, with five hundred horse, left the city for the pleasure, and, after driving as far as the ground was passable for his carriage, proceeded thence on foot to the Lord and [101] after greetings took a seat to one side, thus to be addressed by the Lord ;—What is the matter, sire ? Is there trouble with Seniya Bimbisāra of

Magadha, or with the Licchavis of Vesālī or with any other hostile powers?

No trouble at all of that sort, sir. In my realms there is a robber named Angulimāla . . . make him a necklace; and I shall never suppress him.

If now, sire, you were to see Angulimāla with his hair and beard off, in the yellow robes, as a Pilgrim who kills not, steals not, lies not, eats but one meal a day, and leads the higher life in virtue and goodness,—what would you do to him?

Sir, I would salute him, or rise to meet him, or would invite him to be seated, or invite him to accept robes and other requisites, or I would extend to him the defence, protection and safeguards which are his due. But how could the sway of such virtue ever extend to one so wicked and depraved?

At that moment the reverend Angulimāla was seated quite close to the Lord, who, stretching forth his right arm, said:—This, sire, is Angulimāla!

Hereat the king in his alarm became dumbfounded, with every hair of his body standing erect. Seeing this, the Lord said:—Fear not, sire; fear not; there is no cause for fear here. So the king's fears [102] and alarms abated; and across to the reverend Angulimāla he went, saying: Is your reverence indeed Angulimāla?

Yes, sire.

What, sir, was your father's family, and your mother's?

My father was a Gagga, sire, and my mother a Mantāṇī.

Be of good cheer, Gagga Mantāṇī-putta; I will take care to supply you with all requisites.

Now at the time the reverend Angulimāla was resident in the wilds, subsisting on alms, and wearing clothes from the dust-heap not exceeding three in number. So he declined the king's offer on the ground that he had already got his full three robes.

Then the king went across to the Lord and after salutations seated himself to one side, saying:—It is wonderful, sir, it is marvellous, what a tamer of the

untamed the Lord is, how he quells the unquelled, and how he calms the uncalmed! Here is one whom I could not subdue with cudgel and sword; but without either cudgel or sword the Lord has subdued him! And now, sir, I must be going, for I have much to do and attend to.

When your majesty pleases.

Then, rising from his seat, the king saluted the Lord with deep reverence and withdrew.

Early one morning the reverend Angulimāla, duly robed and bowl in hand, went into Sāvattihī for alms and there, in the course of his round for alms, saw a woman in difficult and protracted labour. The sight [103] brought him the thought how foul humanity was. After his meal he came back to the Lord to tell what he had seen and what he had thought,

Go back then to the city, said the Lord, and say to the woman:—From my birth onwards, sister, I am not aware that, wittingly, I have ever robbed of life aught that lives; may this my solemn protestation bring weal to you and weal to your child unborn!

But that, sir, would be a deliberate lie; for, I have wittingly taken many a life.

Go back then to the city, said the Lord, and say to the woman:—From my Noble Birth onwards, sister, I am not aware . . . child unborn!

Obediently, he went back to the woman to make this solemn protestation; and all went well with mother and child.

Ere long, the reverend Angulimāla, dwelling alone and aloof, strenuous ardent and purged of self, won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the highest life;—even this did he, here and now, think out for himself, realize, enter on, and abide in; and to him came the conviction: Rebirth is no more; I have lived the highest life; my task is done; and now [104] for me there is no more of what I have been! Thus the reverend Angulimāla was numbered among the Arahats.

In the morning early, when, duly robed and bowl in hand, Angulimāla had gone into Sāvattthī for alms, he was hit by a clod flung by one man, by a club flung by a second and by a potsherd flung by a third, so that it was with a broken head streaming with blood, with his bowl smashed, and with his cloak in tatters, that he presented himself before the Lord. Seeing him drawing near, the Lord said to Angulimāla:—Endure it all, brahmin; endure it all. What you are suffering now is the harvest of past deeds which might otherwise have kept you in the torments of purgatory for many a year, yea, for hundreds and thousands of years.

As he realized in solitary meditation the bliss of his Deliverance, the reverend Angulimāla now burst into this heartfelt utterance:—

*Whoso shows zeal, where zeal was none,
whoso with virtue clokes his past,
whoso in youth to Buddha cleaves,
—he, like the moon, floods earth with light.*

*My foes, this gospel hear, this creed embrace,
and follow wisdom's sons who cleave to it.*

[105] *Love's message, meek forbearance, hear, my foes,
—in season hear, and let your lives conform.
He who has garner'd Peace, harms neither me
nor any man, but shields both weak and strong.*

¹*Ditchers guide rills; his shaft the fletcher shapes;
joiners shape wood;—but sages shape themselves.
Constraining goad, compelling lash tames some;
—with neither club nor sword our Saint tamed me.
My name is 'Harmless,' though I harmful was;
but rightly now I'm named, for I harm none.*

*As 'Finger-Necklace,' I a bandit lived,
and whirled down Stream, till He brought me to Land.
As 'Finger-Necklace,' I was steeped in blood;
saved now, no tethers bind me still to life.
My whilom guilt, with all its heritage*

¹ These verses, of—I think—later date, include a repetition of Pilinda Vaccha's verses from Theragāthā, p. 2.

*of future woe, has found its outcome here ;
—of my estate I'm lord ; no debt I owe.*

*Insensate folly ne'er can rise to zeal,
that zeal which wisdom's priceless treasure is.
Forget not zeal in pleasure's hot pursuit ;
for, zeal by Ecstasy to bliss attains.
In blessing came, and still abides, my Call
when 'mong the warring creeds I chose the best.
In blessing came, and still abides, my Call ;
—the threefold lore is mine ; I've lived His creed.*

LXXXVII. PIYA-JĀTIKA-SUTTA.

NULLIUS REI AFFECTUS.

[106] THUS have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anātha-piṇḍika's pleasaunce, the darling only son of a certain householder died, and the loss made the father neglect his business and his meals ; he was always going to the charnel ground, wailing aloud :—Where are you, my son ? Where are you ?

To this bereaved father, when he had come and taken his seat to one side after due salutations, the Lord said :—You are not yourself ; your mind is all awry.

How could my mind not be awry, sir, when I have lost my darling only son ? His death has made me neglect my business and my meals ; time and again I go to the charnel ground, wailing aloud :—Where are you, my son ? Where are you ?

Yes, householder ; our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

Who, sir, can entertain such a view ? Nay, our dear ones are a joy and happiness to us ! And with these words the householder, rejecting the Lord's pronouncement, indignantly got up and departed.

Hard by, there were a number of gamblers having a game with the dice ; and to them came the house-

holder with his story of [107] how he had related his sorrows to the recluse Gotama, how he had been received, and how he had indignantly departed.

You were quite right, said the gamblers ; for, our dear ones are indeed a joy and happiness to us.

So the householder felt he had got the gamblers on his side.

Now all this, in due course, penetrated to the private apartments of the royal palace, where the king told Queen Mallikā that 'her recluse Gotama' had stated that our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

Well, sire, if the Lord said so, so it is.

Just as a pupil accepts all his master tells him, saying 'So it is, sir ; so it is,'—just in the same way, Mallikā, you accept all the recluse Gotama says, with your [108] 'If the Lord said so, so it is.' Away with you and begone !

Then the queen told the brahmin Nāli-jangha to go to the Lord and, in her name, to bow his head at the Lord's feet and, after asking after his health, to enquire whether he had really said what was attributed to him. And be careful, she added, to tell me exactly what the Lord answers ; for, Truth-finders never tell an untruth.

In obedience to the queen's commands, the brahmin went off and duly asked the Lord whether he had really said so.

Yes, brahmin ;—our dear ones do bring sorrow and lamentation, pain, suffering, and tribulation. Here is a proof. Once on a time, here in Sāvattthī, a woman's mother died and the daughter, crazed and beside herself, went about from street to street and from cross-roads to cross-roads, saying :—Have you seen my mother ? Have you seen my mother ?

[109] Another proof is a woman of Sāvattthī who lost her father—a brother—a sister—a son—a daughter—a husband. Crazed and beside herself, the woman went about from street to street and from cross-roads to cross-roads, asking if anyone had seen the dear one she had lost.

Another proof is a man of Sāvattthī who lost his mother—his father—a brother—a sister—a son—a daughter—a wife. Crazed and beside himself the man went about from street to street and from cross-roads to cross-roads, asking if anyone had seen the dear one he had lost.

Another proof is the Sāvattthī woman who visited her own people's home; and they wanted to take her from her husband and marry her to someone else whom she did not like. She told her husband about this; whereupon he cut her in two [110] and then killed himself, so that they might both die together.

All this the brahmin duly reported to the queen, who went away to the king with the question :—Are you fond, sire, of your only daughter, the princess Vajīrī?

Yes, I am.

If anything happened to your Vajīrī, would you feel sorrow and lamentation, pain, suffering, and tribulation?

If anything happened to her, it would make a great difference to my life. How could I escape feeling sorrow and lamentation, pain, suffering, and tribulation?

Well, that is what was meant by the Lord who knows and sees, the Arahāt all-enlightened, when he declared that our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

Are you fond, sire, of your queen Vāsabhā?

Yes, I am. (*Repeat as above.*)

Are you fond, sire, of Viḍūḍabha, your general?

[111] Yes, I am. (*Repeat as above.*)

Are you fond, sire, of me?

Yes, I am. (*Repeat as above.*)

Are you fond, sire, of the people of Kāsi and Kosala?

Yes, I am. It is my sovereignty over them which clothes me in Benares muslins and gives me my garlands, perfumes and unguents.

If anything happened to them, would you feel sorrow and lamentation, pain, suffering, and tribulation.

If anything happened to them, it would make a

great difference—how could it be otherwise?—to my own life.

Well, that, sire, is what was meant by the Lord who know and sees, the Arahāt all-enlightened, when he declared that our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

It is wonderful, Mallikā, it is marvellous, how [112] the Lord's insight penetrates and discerns. Bring me water for ablution, Mallikā.

Thereafter, Pasenadi, king of Kosala, rose up, reverently bared one shoulder, and, with folded palms stretched out to where the Lord was, thrice burst forth with—All honour to the Lord, Arahāt all-enlightened!

LXXXVIII. BĀHITIKA-SUTTA.

ON DEMEANOUR.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the reverend Ānanda, duly robed and bowl in hand, went in the morning early into the city for alms and was on his way from his round after his meal when, for rest during the noontide, he turned into the Old Pleasure-ground at the palace of Migāra's Mother. Just then, Pasenadi, king of Kosala, was riding betimes out of town on his elephant, Lotus, when he saw Ānanda coming. First assuring himself that it was indeed Ānanda, by asking the noble lord Sirivaddha, the king sent a messenger with orders to bow down in his name at Ānanda's feet and to ask him, if he had nothing particular to do, to [113] be so good as to join him for a while. The message was duly delivered and Ānanda by silence gave consent. Then the king rode on as far as there was good going for an elephant, proceeding thence on foot till he came up to Ānanda, whom he saluted, standing to one side as he said:—If you have nothing particular to do,

reverend Ānanda, be so good as to come to the bank of the river Aciravatī. By silence Ānanda gave consent and, proceeding thither, sat down on the seat awaiting him under a tree. The king rode on as far as there was good going for an elephant, proceeding thence on foot to Ānanda, whom he saluted, standing the while as he said:—Be seated on this clump of flowers, your reverence.

Nay, sire; be you seated; I have got a seat of my own already.

Seating himself on the seat awaiting him, the king asked Ānanda whether the Lord would ever do what sage recluses and brahmins would condemn.

No, sire.

[114] Would he ever say what they would condemn?

No, sire.

Would he ever think what they would condemn?

No, sire.

It is wonderful, sir; it is marvellous! What I could not settle in a question, you have settled by your answer. When uninstructed fools praise or dispraise others without testing the evidence and without weighing their judgment, we do not hark back to that as final; but we do, when the wise and instructed praise or dispraise others, after testing the evidence and weighing their judgment. Tell me now what behaviour—in act—or in word—or in thought—is condemned by sage recluses and brahmins?

The behaviour which is wrong, sire.

What behaviour is wrong?

That which is blameworthy.

What behaviour is blameworthy?

That which is malevolent.

What behaviour is malevolent?

That which ripens into Ill.

And what behaviour ripens into Ill?

That behaviour, sire, which conduces to the harm either of one's self or of others or of both together, wherein wrong states of consciousness wax apace while right states wane; this is the kind of behaviour—

whether of act or of word or of thought—which is condemned by sage recluses and brahmins.

[115] Does the Lord commend the discarding of each and every wrong state of consciousness, without reserve?

The Truth-finder, sire, has shed all wrong states and possesses every right one.

Tell me now what behaviour—in act—or in word—or in thought—escapes condemnation by sage recluses and brahmins?

The behaviour which is right, sire.

What behaviour is right?

That which is blameless.

What behaviour is blameless?

That which is benevolent.

What behaviour is benevolent?

That which ripens unto weal.

What behaviour ripens unto weal?

That behaviour, sire, which conduces to the harm neither of one's self nor of others nor of both together, wherein wrong states of consciousness wane while right states wax apace; this is the kind of behaviour—whether of act or of word or of thought—which escapes condemnation by sage recluses and brahmins.

[116] Does the Lord commend the acquisition of each and every right state of consciousness, without reserve?

The Truth-finder, sire, has shed every wrong state of consciousness and possesses every right one.

It is wonderful, sir, it is marvellous, how well you have put it, gratifying and delighting me so greatly that, if only it befitted your reverence to have my peerless elephant, you should have him,—or my peerless charger—or a choice village. Yet, I know none of these things would befit you. But here is a piece of foreign fabric, sixteen cubits long and eight broad, which was sent to me, mounted on a pole as a royal canopy, by the king of Magadha, Ajātasattu Videhi-putta. Be so good, I beg, as to accept this.

Nay, sire; I have my full set of three robes.

[117] You and I have seen how, when a storm has burst on the heights, this river Aciravatī overflows in spate both its banks. In like manner, you will use this foreign fabric to make yourself a new set of robes, dividing up your old ones among your fellows in the higher life, so that my gift, methinks, will have an overflow. Be so good, I beg, as to accept this.

Ānanda having taken the fabric, the king said he must now be going, as he had much to do and attend to.

At your majesty's pleasure, said Ānanda.

After expressing his satisfaction and thanks, the king rose up and with salutations took a reverential departure.

The king had not been gone long before Ānanda went his way to the Lord, to whom in due course he related all that had passed and handed over the foreign fabric.

Said the Lord to the Almsmen:—It was a good thing, a very good thing, for King Pasenadi of Kosala to be privileged to see Ānanda and commune with him.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

LXXXIX. DHAMMA-CETIYA-SUTTA.

MONUMENTS OF THE DOCTRINE.

[118] THUS have I heard. Once when the Lord was staying in the Sakyan country,—Medatallumpa is a township of theirs—, Pasenadi, king of Kosala, who was at Nangaraka on some business or other, bade Digha Kārāyana get the carriages ready and drove out in royal state to see the beauties of the pleasure, riding as far as a carriage could go and proceeding thence on foot to the pleasure. As he walked up and down in the woods, the king observed delightful and attractive nooks at the foot of trees, peaceful and quiet, sheltered from winds, very haunts of solitude

and homes of meditation. The sight reminded him of the Lord and inspired the thought that this was the spot to commune with the Lord, Arahat all-enlightened. Imparting his thoughts to Dīgha Kārāyana, the king asked where [119] the Lord was then staying. Being told that he was at Medatalūmpa, the Sakyan township, the king asked how far away it was and was told that it was not far—only some three leagues—and that he had time enough left to get there that same day. Ordering the carriages to be got ready, the king drove out to Medatalūmpa that same day, riding as far as the carriage could go and proceeding thence on foot to the pleasaunce. From a number of Almsmen, who were pacing to and fro in the open air, the king enquired the whereabouts of the Lord, whom he wished to see.

Yonder, sire, is his cell, with the door shut. If you will go silently and gently to the fore-court, and there cough and tap on the bolt, the Lord will open the door to you.

Then and there the king handed his sword and turban to Dīgha,—who realized that the king did not want company, and that he ought to stop behind. The king approached as directed and tapped on the bolt, whereupon the Lord opened the door, and the king, entering his cell, [120] bowed his head at the Lord's feet, which he covered with kisses and stroked, as he gave his name :—Pasenadi, king of Kosala.

Why and wherefore, sire, do you pay such respect to this body of mine and show me such marks of affection?

The conclusion with regard to the Lord which I have reached is that he is the all-enlightened Lord, that he has well and truly preached his Doctrine, and that his Confraternity walks aright.

On one side, I see some recluses and brahmins walking in a restricted higher life for anything from ten to forty years on end, who, with all their punctilio in bathing and anointing and braiding of hair, indulge in the fivefold pleasures of sense to which they are

addicted. On the other side, I see Almsmen who all their lives long live the higher life in all its fulness and purity till their last breath is drawn; nor do I find any higher life outside so full and pure.—This leads me to my conclusion with regard to the Lord that he is the all-enlightened Lord, that he has well and truly preached his Doctrine, and that his Confraternity walks aright.

Moreover, there is always strife going on between kings, between nobles, between brahmins, between householders, between mother and son, between son and mother, between father and son, between son and father, between brother and brother, between brother and sister, between sister and brother, between companion and companion. But, here, I see Almsmen living in peace and concord, without strife, blending together like water and milk, and [121] gazing on one another with eyes of affection; nor do I find such concord in any other body. This too leads me to my conclusion . . . walks aright.

Again, as I move from one pleasaunce to another and from one close to another, I see there recluses and brahmins who are lean miserable creatures, ill-looking and jaundiced, with their veins standing out like whipcord, by no means attractive to view, methinks. I wondered whether their vocation was irksome to them or whether they had privily committed some crime, that they should look like that. But when I asked them the reason, their only reply was that it ran in the family. But, here, I see Almsmen joyous and joyful, elated and exultant, buoyant and cheerful of mind, without a care or a worry, tranquil, subsisting on what others bestow, with hearts as free as wild creatures. Surely, thought I, it is because they find in the Lord's teachings a high excellence not elsewhere discerned by them before, that they live a life so joyous and joyful . . . wild creatures.—This too leads me to my conclusion . . . walks aright.

Further, as a Noble anointed king, [122] I have power to execute, or mulct, or banish the guilty

according to their deserts; but while I am hearing a case, people interrupt the proceedings. To stop them I have to forbid interruptions while a case is on, and to tell them to wait till it is settled. Yes, I have interruptions while hearing a case; but, when I survey the Almsmen while the Lord is preaching to hundreds of his followers at a time, not a voice is raised nor a cough heard. Once, while the Lord was so preaching, an Almsman who coughed was jogged by his neighbour's knee and told to keep quiet and not make a noise while their master the Lord was preaching the Doctrine. It is wonderful and marvellous, thought I to myself, how any body of men can be disciplined to such a pitch without constraint of cudgel or sword! I know no such discipline anywhere outside.—This too leads me to my conclusion . . . walks aright.

Further, from the class of Nobles—or brahmins—or householders—or recluses and brahmins—there have come keen and tried disputants—verbal archers . . . (*etc. as in Sutta 27*) . . . [123] much less non-plus him, but actually become disciples of the Lord. And those who come to confront him from among recluses and brahmins actually ask to be allowed to go forth from home to homelessness as Pilgrims and the recluse Gotama admits them to his Confraternity . . . (*etc. as in Sutta 27*). . . Now are we recluses, brahmins and saintly men indeed!—This too leads me to my conclusion . . . walk aright.

Further, there are the carriage-builders Isidatta and Purāṇa whom I support, who make my carriages, who owe to me their livelihood and the honours they enjoy. Withal, these men do not [124] serve me as wholeheartedly as they do the Lord. Time was when, being out with my troops on active service, I, to test these two, took up my quarters in a cramped little house,—where Isidatta and Purāṇa, after spending the best part of the night in discussing the Doctrine, lay down to rest with their heads in the direction where they heard the Lord was, and only with their feet towards me. It is wonderful and marvellous, thought I to

myself, that these two men who owe everything in the world to me, yet do not serve me as they serve the Lord. Surely, thought I, it is because these reverend men find in the Lord's teachings a high excellence not elsewhere discerned by them before.—This too leads me to my conclusion . . . walks aright.

Further, the Lord is a Noble like me, a Kosalan like me, and eighty years old like me; and this in itself prompts me to pay such respect to the Lord and show him such marks of affection. But now I must be going; I have much to do and attend to.

At your pleasure, sire.

Rising up, Pasenadi, king of Kosala, saluted the Lord and with deep reverence withdrew.

He had not been gone long when the Lord, addressing the Almsmen, said:—Before leaving, the king commended the Doctrine in monumental words. Learn and master those words, Almsmen; [125] treasure them in your memories; they are words of profit, fundamental to the higher life.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XC. KAṆṆAKATTHALA-SUTTA.

OMNISCIENCE AND OMNIPOTENCE.

THUS have I heard. Once when the Lord was staying at Ujjuññā in the deer-park of Kaṇṇakatthala, Pasenadi, king of Kosala, who was at Ujjuññā on some business or other, sent a messenger to bow his head at the Lord's feet as he asked in the king's name after the Lord's health, and to say that soon after his meal the king would come to see him. This message was duly delivered. On hearing of his projected visit, the two sisters, Queen Somā and Queen Sakulā [126] came to the king in the refectory with the request that he would make—in their names—the like enquiry about the Lord's health.

On paying his visit after his meal, the king, after saluting the Lord, seated himself to one side and delivered the message sent by the two sisters.

How comes it, sire, that they found no other messenger?

As they heard I was coming here to-day, they asked me to convey their enquiries in person.

May good fortune attend them, sire!

Then said the king :—I have heard it said that the recluse Gotama declares no recluse or brahmin can ever, in the plenitude of ken and vision, claim absolute knowledge and insight. [127] Now, is this witness true,—not misrepresenting the Lord and not misstating the gist of his doctrine?

The witness is not true; it imputes to me what is false and untrue.

Said the king to Viḍūḍabha the general :—Who put this story about in the palace?

The brahmin Sañjaya Ākāśagotta, sire.

Sending a messenger to summon the brahmin to his presence, the king said :—Can it be that, though originally uttered about something else, the Lord's words have been transferred by people to a quite different subject? In what sense does the Lord acknowledge having made his statement?

What I acknowledge having said was that, at one and the same time, no recluse or brahmin can know and see everything.

Casually, and with reference to causation, the Lord has said this. [128] Now, sir, is there any distinction or difference between the four classes of Nobles, brahmins, middle-class people and peasants?

Two out of the four classes take precedence, sire, in the way these are addressed, received, approached and treated.

I was not asking the Lord about things here and now; my question relates to their destinies hereafter.

There are five qualities for striving after the truth.—(i) An Almsman has confidence, is confident . . . (*etc. as in Sutta 85*) . . . utter destruction of Ill. If

now the four classes possess these five qualities, it will be to their abiding weal and welfare.

If all four classes [129] had all five qualities, would there be any distinction or difference between them?

I premise, sire, differing degrees of capacity. It is just as though there were one pair of young elephants or colts or steers who had been schooled and trained, while another pair had not. Would the first pair, being trained, attain to trained capacity and rank as trained?

Yes.

Would the second pair, being untrained, do the same?

No.

It is just the same, sire, with what an Almsman can achieve with confidence, health, honesty, strenuous effort and understanding. He cannot possibly achieve it without such an equipment.

Casually, and with reference to causation, the Lord has said this. If, now, all four classes had all five qualities and had them to the full, would there then be any distinction or difference between them?

In such case, I recognize no difference,—that is to say, in Deliverance as against Deliverance. It is just like one man lighting a fire with a dry stick of brushwood, and a second man [130] lighting his with a stick of sāl-wood, while a third man employs a mango stick and the fourth a stick of figwood. Would you expect any difference in flame, hue or brilliance between the four fires, though kindled from different woods?

No.

It is just the same, sire, with the illumination which is kindled by effort and fired by striving. Therein, I recognize no difference,—that is to say, in Deliverance as against Deliverance.

Causally, and with reference to causation, the Lord has said this.—Are there gods, sir?

Why ask such a question?

Do gods come back to life on earth or not?

The malign do ; the benign do not.

At this point Viḍūḍabha asked the Lord whether the malign gods who must return to an earthly life can expel or banish from their abodes those benign gods who will never return to earth.

Thought the reverend Ānanda :—This Viḍūḍabha is the son of Pasenadi, king of Kosala ; and I am the Lord's son. Now is the time for son to talk with son. So he said to Viḍūḍabha :—I will ask you a question in return, for such answer as you may see fit to give. In the kingdom of Kosala and within the range of his sovereignty and sway, [131] has the king power to expel or banish any recluse or brahmin, anyone either virtuous or not virtuous, anyone leading or not leading the higher life ?

Yes, my good sir ; he has that power.

Has he that power outside his own dominions ?

No.

Have you ever heard of the Thirty-three gods ?

Oh, yes ; and so has his majesty.

Tell me ; can the king of Kosala expel or banish them from their abodes ?

Why, he cannot even see them, much less expel or banish them.

Just in the same way, general, the malign gods cannot even see the benign gods, much less expel or banish them from their abodes.

What is the name, sir, of this Almsman ? asked the king.

Ānanda, sire.

Joyous (ānanda) is his name, and joyous is his nature. He spoke causally [132] and with reference to causation.—Does Brahmā exist ?

Why ask such a question ?

Does he, or does he not, return to life on earth ?

A malign Brahmā does ; a benign Brahmā does not.

At this point, the brahmin Sañjaya Ākāśagotta was announced and was asked by the king who put that story about in the palace.

It was Viḍūḍabha, the general, said the brahmin.

It was the brahmin Sañjaya Ākāsagotta, said the general.

The king's carriage being now announced, the king said to the Lord :—I asked the Lord about omniscience and he explained omniscience to me in a manner which pleases, satisfies and gladdens me. I asked him about the purity of the four classes and he explained it to me in a manner which pleases, satisfies and gladdens me. I asked him about the supreme Brahmā and he explained him to me in a manner which pleases, satisfies and gladdens me. The Lord has explained to me everything about which I asked, in a manner which pleases, satisfies and gladdens me. But now [133] I must be going, sir ; I have much to do and attend to.

At your pleasure, sire.

Having expressed his satisfactions and thanks for what the Lord had told him, Pasenadi, king of Kosala, saluted the Lord and with deep reverence departed.

XCI. BRAHMĀYU-SUTTA.

THE SUPERMAN.

THUS have I heard. Once when the Lord with a great company of some some five hundred Almsmen was on an alms-pilgrimage in the Videha country, there was living at Mithilā the brahmin Brahmāyu, an old and aged man, far advanced in years and nearing the end of his span, being one hundred and twenty years old. He was versed in all three Vedas ; he was accomplished in the ritual with the glosses thereon, in phonology and in etymology, with chronicles as a fifth branch ; he knew exegesis and was learned in casuistry and in the signs that mark the Superman. It came to his ears that the recluse Gotama, a Sakyan . . . (*etc. as in Suttas 41 and 82*). . . . It was good to go and see saintly men like him.

[134] This brahmin Brahmāyu had as pupil at the time a young brahmin named Uttara, who was likewise

versed in the three Vedas . . . mark the Superman. To this pupil the brahmin related what had come to his ears about this recluse Gotama, bidding the young man go and find out whether the facts tallied with popular repute or not, so that he himself might feel assured.

How shall I know whether the facts tally with popular repute?

In our runes, Uttara, there are recorded the two and thirty marks of a Superman,—for whom, if he bears these marks, there awaits one of two careers and no third. Should he live a home life, he becomes Emperor over the four quarters of the earth, righteous in himself and ruling righteously, triumphant abroad, enforcing law and order at home, and possessing the Seven Jewels,—wheel, elephant, charger, gem, queen-consort, treasurer and counsellor. More than a thousand sons has he, heroes of might, who sweep the enemy's hosts before them. Over all the earth, to the shores of ocean, he extends his sway, by sheer righteousness alone, and not by cudgel or sword. If, instead, he goes forth from home to homelessness as a Pilgrim, he becomes the Arahat all-enlightened who lifts the veil from the world. It is mine, my dear Uttara, to impart the runes; it is yours to receive them.

Dutifully, the young brahmin rose and with deep reverence departed on an alms-pilgrimage through the Videha country [135] till in due course he found the Lord, whom he greeted before taking a seat to one side. Being seated, he scanned the Lord's body for the two and thirty marks of a Superman and in time observed them all save two, namely the privities hidden in a sheath and the big tongue,—concerning which two Uttara was in doubt and perplexity, not feeling certain or sure. Realizing exactly the young man's uncertainty of mind, the Lord made such a manifestation of psychic power that Uttara could see the Lord's privities within their sheath; and then, putting forth his tongue, he passed it up and down the

orifices of both ears and of both nostrils, and covered with it the whole expanse of his forehead.

Quite sure now about the presence of all the two and thirty marks, Uttara resolved to dog the footsteps of the recluse Gotama and to observe his carriage in his every posture. So for seven months on end he dogged the Lord like his shadow, and then returned to the brahmin Brahmāyu at Mithilā.

In answer to the brahmin's enquiries, [136] Uttara spoke as follows :—

Yes; the facts tally with popular repute and the reverend Gotama is all that is reported of him. He has got all the two and thirty marks of a Superman, to wit—

(1) His tread is firmly planted; (2) on his soles are the wheels, complete with a thousand spokes and with felloes and hubs; (3) his heels project; (4) his digits are long; (5) he has soft hands and feet; (6) his fingers and toes spring clean, without webbing between them; (7) his ankles are over the exact middle of his tread; (8) his legs are like an antelope's; (9) while standing bolt upright, he can, without bending, touch and rub his knees with both hands at once; (10) his privities are within a sheath; (11) golden of hue is he; (12) so fine is his skin's texture that no dust or dirt can lodge on it; (13) each several hair on his body grows separate and distinct, each from its own individual pore; (14) each hair starts straight, is blue-black like collyrium, and curls to the right at the tip; (15) he is as straight as a die; (16) his body shows the same convexities; (17) his chest is like a lion's; (18) his back is flat between the shoulders; (19) his proportions are those of the banyan-tree,—his stretch being the same as his height; (20) the curve of his shoulders is symmetrical; (21) his sense of taste is consummate; (22) he has the jaw of a lion; (23) he has [137] forty teeth; (24) his teeth are all the same length; (25) there are no interstices between his teeth; (26) his teeth are sparkling white; (27) his tongue is big; (28) his voice is melodious as the

cuckoo's note ; (29) the pupils of his eyes are intensely dark ; (30) his eyelashes are like a cow's ; (31) between his eyebrows grow soft white hairs like cotton-down ; and (32) his head is shaped like a turban.

As he walks,—he always leads off with the right foot first, with steps neither too long nor too short, and at a pace neither too hurried nor too slow ; he does not knock his knees or ankles together ; his thighs are not elevated or slouched, not turned in or turned out ; only his lower limbs are in movement ; he does not put his whole body into it.

When he stands at gaze, he turns full round to do so ; he does not gaze up or down or stare about him. Three yards does his forward glance extend ;—beyond that distance his boundless ken and vision comes into play.

When entering a house, he does not bend his body up or down, or to [138] or fro. He turns to sit down neither too far off nor too near his seat ; not clutching hold of it nor flinging himself down on it. When seated indoors, he does not behave wrongly with hands or feet ; he does not sit with legs and ankles crossed, nor does he prop his head on his hand ; he is not terror-struck, nor does he shake, tremble or quake ; he sits there without fear, without dread, without consternation,—aloof within himself.

When receiving water to wash his bowl, he does not move his bowl up and down, or to and fro ; he takes just water enough, neither too much nor too little ; he does not swish the water about, as he washes his bowl, nor does he twirl it round and round ; he does not set his bowl down on the ground before he begins to wash his hands ; by the time his hands are washed, his bowl is washed too, and his hands are washed by the time his bowl is ; he empties the water from his bowl neither too far away nor yet too near, without tossing it out.

When receiving boiled rice in his bowl, he does not move his bowl up and down or to and fro ; he takes just rice enough, neither too much nor too little ; with his mouthful of rice he eats the proper proportion of

curries (viz. one-fourth), without neglecting the rice ; twice and thrice he turns over in his mouth each mouthful, nor is there a single grain of rice which either goes down whole or is left unswallowed before he proceeds to the next mouthful ; he appreciates the taste of his food without being passionately fond of it ; his eating has an eightfold character,—he eats not for pleasure or for delight or for ostentation or for display, but only to support and to maintain his body, to save it from harm and to help on the higher life, so as to [139] rid himself of the old feelings and not to breed any new feelings, but to ensure progress and the blameless lot and well-being.

After his meal, when receiving water to wash his bowl, he does not move . . . without tossing it out ; after his meal he sets his bowl down on the ground not too far off nor too near, not negligently nor yet holding on to it too long ; after his meal, he sits in silence for a little while, but does not forget when to return thanks ; and in returning thanks after his meal, he does not complain of his fare nor express a preference for something else, but confines himself to instructing, rousing, enlightening, and cheering onwards the company there present with a doctrinal discourse,—after which he rises up and departs, not too fast and not too slow, without manifesting the desire to get away. Gotama's robe is neither too long nor too short ; it is not skin-tight nor is it baggy ; nor does the wind blow it up. No dust or dirt adheres to his body. When back in the pleasaunce, Gotama sits on the seat set for him and washes first one foot and then the other,—though he makes no study of the appearance of his feet. His feet washed, he sits cross-legged, with his body erect, in alert mindfulness. No thought of harm—whether to himself or to others or to both—ever crosses his mind ; his only thoughts as he sits there are for the weal of himself, and of others, and of both himself and others, and of the whole wide world. [140] In the pleasaunce he preaches the Doctrine to those there, neither flattering nor denouncing them,

but simply instructing, rousing, enlightening and heartening them. Eightfold are the qualities of Gotama's voice ; it is frank, clear, melodious, pleasant, full, carrying, deep and resonant ; in giving instruction, his voice does not travel beyond his audience ; when his instruction is over, his hearers rise up and depart reluctantly, with their gaze still on him.

I have seen Gotama walking ; I have seen him standing still ; I have seen him sitting silent in a house ; I have seen him eating in a house ; I have seen him sitting silent after a meal ; I have seen him returning thanks after a meal ; I have seen him on his way back to his pleasaunce ; I have seen him sitting silent in the pleasaunce ; I have seen him preaching the doctrine in the pleasaunce to the assemblage.—That is what he is like, only more so.

At the close of this relation, the brahmin Brahmāyu rose from his seat, respectfully bared his right shoulder, and stretched forth his folded palms reverently towards where the Lord was, exclaiming thrice with deep emotion :—Honour be to the Lord, Arahat all-enlightened !

May it be mine, added the brahmin, to meet Gotama at some time somewhere and to hold converse with him !

When, in the course of his alms-pilgrimage in the Videha country the Lord had come to Mithilā and taken up his abode there in Makhādeva's mango-grove, it came to the ears of the brahmin heads of houses there that the recluse [141] Gotama, a Sakyan . . . (*etc. as in Sutta 41*) . . . and others again in silence.

Hearing of the Lord's coming to Mithilā, Brahmāyu proceeded to the mango-grove with a number of young brahmins, but thought to himself, as he drew near, that he ought not to appear in the presence of the recluse Gotama as a quite unknown stranger. So he despatched a young brahmin to precede him, with civil enquiries in his name and to announce that he was the brahmin Brahmāyu, an old and aged man, far

advanced in years and nearing the end of his span, being one hundred and twenty years old, versed in all three Vedas . . . and in the signs that mark the Superman; that he was foremost in Mithilā alike in substance, in knowledge of runes, [142] in age, and in repute; and that he wished to see Gotama.

This message was duly carried by the young brahmin to the Lord, who sent back word that he awaited the brahmin's convenience. On this intimation, Brahmāyu advanced, and the assemblage, when they saw him coming a little way off, made way to receive one so well-known and distinguished. But Brahmāyu begged them to resume their seats, for he would sit near Gotama,—as he did after exchange of greetings. As he sat there, the brahmin [143] scanned the Lord's body for the two and thirty marks of a Superman, and in time observed all of them save two, namely the privities hidden in a sheath and the big tongue,—concerning which two Brahmāyu was in doubt and perplexity, not feeling certain or sure. Thereupon, Brahmāyu addressed the Lord in these lines :

*Of two and thirty marks that stamp, 'tis said
the Superman, I miss in thee but two.
Hast thou thy parts ensheath'd, thou prince of men?
Or are they female? Is thy tongue not short
But large and long? Pray, let me know the truth.
Put forth thy tongue, o sage; dispel my doubts;
to compass welfare here and bliss beyond,
vouchsafe to answer what I seek to learn.*

Realizing exactly Brahmāyu's uncertainty of mind, the Lord made such a manifestation of psychic power that the brahmin could see the Lord's privities within their sheath; and then, putting forth his tongue, he passed it up and down the orifices of both ears and of both nostrils and covered with it the whole expanse of his forehead, ending by replying to the brahmin in the following lines :—

*The two and thirty marks that stamp, 'tis said,
the Superman, are mine; dispel your doubts!*

*I know what mind should know ; I am what man
should be ; I'm quit of all man should renounce ;
—thus, brahmin, all enlightenment is mine.*

[144] *To compass welfare here and bliss beyond,
I grant permission what thou wilt to ask.*

Thought the brahmin to himself:—On this permission, shall I ask about things here and now or about the hereafter? As I am versed in the former, and am referred to as an accepted authority thereon, I will ask Gotama about weal hereafter. So he made rejoinder to the Lord in the following lines:—

*What makes a Brahmin? What gives holy Lore?
What makes a Threefold Seer? Who is th' Elect?
What makes an Arahāt? What makes a Saint?
What makes a Sage? What gives Enlightenment?*

To the Brahmin the Lord made answer in the following lines:—

*Whoso his former lives can call to mind,
descriing heaven and hell with eye divine,—
whose round of births is done, with Insight won,
who knows his heart is pure, from passion free,—
whoso, o'er birth and death victorious,
the higher life in sanctity fulfils
and thought transcends, his is Enlightenment.*

Hereupon, the brahmin Brahmāyu arose and, with his right shoulder respectfully bared, bowed his head at the Lord's feet, which he kissed and stroked again and again, as he gave his name:—The brahmin Brahmāyu am I, Gotama.

And all that were there wondered and marvelled at the power and might of 'the recluse,' in that this renowned and famous brahmin should so humble himself.

Said the Lord:—[145] Forbear, brahmin. Rise up and resume your seat now that your heart believes in me. And when the Brahmāyu was seated once more the Lord addressed to him a progressive discourse,—namely on giving, on virtue, on heaven, on the perils,

variety and foulness of pleasures of sense, and the gains to be won by renouncing worldly things. As soon as the Lord recognized Brahmāyu's heart to have become sound and malleable . . . (*etc. as in Sutta 56*) . . . direct conviction in the master's teachings,—Brahmāyu said to the Lord:—Wonderful, Gotama; wonderful! Just as a man might set upright again . . . an abiding refuge, from this day forth while life lasts! I pray the reverend Gotama, with his Confraternity, to take his meal with me to-morrow.

The Lord having signified his silent assent, the brahmin with deep reverence withdrew to order an excellent meal which on the morrow [146] he served round to the Lord and the Almsmen with his own hands till all had had their fill. For a whole week did Brahmāyu entertain them, after which the Lord resumed his alms-pilgrimage through the Videha country.

Not long after the Lord's departure, the Brahmin died; and a number of Almsmen reported his death to the Lord, asking what the brahmin had passed to and what hereafter would be his.

Said the Lord:—Learned was the brahmin Brahmāyu, Almsmen; he got at the gist of the Doctrine but had difficulty with the ninth stage. By bursting asunder all the Bonds which bind men to this lower world, Brahmāyu has been translated to realms above, never to return to earth.

Thus spoke the Lord. Glad at heart those Almsmen rejoiced in what the Lord had said.

XCII. SELA-SUTTA.

THE REAL SUPERMAN.

¹[SN 102] THUS have I heard. Once when the Lord was on an alms-pilgrimage in the Anga country

¹ For text see P.T.S. edition of the Sutta Nipāta (1913). Cf. Theragāthā, pp. 78-80 (translated at p. 310 et seqq. of Psalms of the Early Buddhists) and Vinaya I. 245.

across the river, with a great train of Almsmen numbering twelve [SN 103] hundred and fifty, he sojourned in the Anga township of Āpaṇa. It came to the ears of Keṇiya the fire-worshipper that the recluse Gotama, a Sakyan who had gone forth from home to homelessness as a Pilgrim, was reported to have arrived at Āpaṇa with this train in the course of his alms-pilgrimage. Such, according to report, was the high repute noised abroad concerning this Gotama that . . . (*etc. as in Sutta 41*). . . . It was good to go and visit saintly men like him. So Keṇiya came to the Lord and, seating himself after greetings, was by the Lord instructed, roused, fired and cheered onwards with a doctrinal discourse,—at the close of which he invited the Lord and his Almsmen to take their meal with him on the morrow.

Said the Lord :—There are [SN 104] no less than twelve hundred and fifty Almsmen with me ; and you are an adherent of the brahmins.

A second time did Keṇiya tender his invitation, saying this made no difference ; and a second time did he receive the same answer. But when the invitation was tendered for the third time, the Lord by his silence accepted it. Then Keṇiya got up and went off to his own hut, where he told his friends and kinsfolk Gotama was coming and asked them to help. Readily enough they set to work digging earth-ovens, chopping wood, scouring pans, setting out water-jars, and placing seats ready,—while Keṇiya himself marked off a reserved circle.

Now, at that time there was living at Āpaṇa the brahmin Sela [SN 105], who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonology, and in etymology, with chronicles as a fifth branch ; he knew exegesis, and was learned in casuistry and in the signs that mark a Superman ; he had three hundred young brahmins to whom he taught the runes. At this time, moreover, Keṇiya the fire-worshipper was an adherent of this brahmin Sela.

Accompanied by his three hundred pupils, the brah-

min came in the course of his walks abroad to Keṇiya's hut and saw all the fire-worshippers there busy with their several tasks, with Keṇiya himself marking off the reserved circle. At the sight, the brahmin said to Keṇiya: What is all this? Is it a wedding-feast? Or is there a great sacrifice afoot? Or have you invited to a repast to-morrow Seniya Bimbisāra, king of Magadha, with all his host?

It is no wedding-feast, Sela, nor is the king coming with all his host. But I have got a great sacrifice afoot. For, the recluse Gotama, the Sakyan who has gone forth as a Pilgrim from a Sakyan home, has arrived at Āpaṇa, in the course of an alms-pilgrimage, with twelve hundred and fifty Almsmen in his train. Now, [SN 106] such, according to report, is the high repute noised abroad concerning this Gotama that . . . (*etc. as in Sutta 41*) . . . the Lord of Enlightenment. It is he whom I have invited to to-morrow's meal here, together with his Confraternity.

Did you attribute to him Enlightenment, Keṇiya?

Yes, I did, Sela.

Did you?

Yes, I did.

Thought the Brahmin to himself:—This is rubbish. Rarely indeed do the Enlightened appear in the world. In our runes there have been handed down the two and thirty marks of the Superman, for whom, if he bears these marks, there awaits one of two careers and no third. Should he live . . . (*etc. as in Sutta 91*) . . . who lifts the veil from the world.

Where is Gotama now staying, this Arahāt all-enlightened?

In answer, Keṇiya stretched out his right arm and said:—[SN 107] Yonder, Sela, in that stretch of dark trees.

Then the brahmin Sela proceeded to the Lord, attended by his three hundred young brahmins, to whom he gave the following instructions:—Move forward in silence, in one another's footsteps noiselessly; for, these Lords are hard of access, like solitary lions.

And while I am conferring with the recluse Gotama, do not interrupt but wait till my talk with him is over.

Arrived in the Lord's presence, the brahmin, seating himself after greetings, scanned the Lord's body for the two and thirty marks of a Superman, and in time observed them all save two . . . (*etc. as in Sutta 91*) . . . [SN 108] the whole expanse of his forehead.

Quite sure now about the presence of the two and thirty marks, Sela still did not know whether or not he had Enlightenment. But he remembered hearing from old and aged brahmins, teachers of teachers, that those who became Arahats all-enlightened, reveal themselves when their praises are sung, and so he made up his mind to extol the Lord to his face in the following lines of eulogy :—

*Perfect of body, goodly, Lord, art thou,
Well-grown, well-liking, golden-hued, with teeth
which gleam with lustre ; vigour fills thy frame ;
thy body's full perfection manifests
each single sign that marks a Superman.
Clear-eyed and handsome, tall, upright art thou,
effulgent as a sun among thy train,
—so debonair, so golden-hued ! Why waste
thy beauty's prime as homeless anchorite ?
As world-wide monarch thou shouldst ride in state ;
and Ind from sea to sea should own thy sway.
[SN 109] Proud princes shall thy village headmen be ;
rule thou mankind, as sovran king of kings.*

The Lord made answer : *King indeed am I,
the peerless king of utter righteousness ;
in righteousness my sovran Wheel of Truth
I roll, that backwards nevermore shall go.*

*If All-enlighten'd thou dost claim to be,
the peerless king of utter righteousness,
rolling in righteousness your sovran Wheel,
—who ranks as Captain next to you to keep
your Wheel still rolling onward on its course ?*

The Lord made answer : *Next to me, to keep
my sovran Wheel of Truth still rolling on,
stands Sāriputta, in my image shaped.
I know what mind should know ; I am what man
should be ; I'm quit of all man should renounce ;
—thus, brahmin, all enlightenment is mine.
All doubts of me dispel ; have faith in me ;
to view th' Enlighten'd is a boon most rare.
[SN 110] and that rare boon thou may'st behold in me
who All-Enlighten'd am, of Healers chief,
perfect and peerless, routing Māra's hosts,
o'er foes triumphant ;—fear clouds not my bliss.*

*Sirs, mark him, mark how, lion-like, he speaks,
this Seer, this Healer, this great Conqueror.
Lives there a man so low as not to trust,
at sight, fell Māra's peerless vanquisher ?
Let who will follow ; let the rest depart ;
—be mine the Pilgrimage with Wisdom's lord !*

*If you, sir, th' All-enlighten'd take as guide,
ours too be Pilgrimage with Wisdom's Lord !*

*As thus his pupils spoke, the brahmin cried :—
Three hundred brahmins, Lord, with hands outstretch'd,
here pray to lead the higher life with thee.*

*That higher life—the Lord made answer then—
stands here reveal'd, with fruits ripe here and now
the earnest Pilgrim's diligence to bless.*

So the brahmin Sela and all his following were admitted to the Lord's Confraternity and confirmed therein.

Now, when night had passed, an excellent meal was got ready by Keniya the fire-worshipper, [SN 111] who sent to tell the Lord when everything was ready, and with his own hands served the Lord and the Almsmen without stint till all had had their fill, after which he seated himself on a lower seat to one side and was thanked by the Lord in these lines :—

*Of fire-oblations sacrifice ranks first ;
 of Vedic metres Sāvitṛi is first ;
 a king ranks first 'mong men, 'mong streams the sea ;
 the moon among the lamps of night ranks first ;
 and first of luminaries ranks the sun.
 For those who Merit seek by sacrifice,
 gifts to the Almsmen profit most of all.*

Having thanked Keṇiya the fire-worshipper in these lines, the Lord arose and departed.

Dwelling alone and aloof, strenuous, ardent and purged of self, the reverend Sela with his following was not long before [SN 112] he won the prize in quest of which young men go forth from home to homelessness, that prize of prizes which crowns the highest life ;—even this did he think out for himself, realize, and attain, here and now ; and to him came the conviction that—‘Rebirth is no more, I have lived the highest life, my task is done, and now for me there is no more of what I have been.’ And so the reverend Sela too was numbered, with his following, among the Arahats.

To the Lord came the reverend Sela, with his following, and, with right shoulder respectfully bared, addressed the Lord in the following lines :—

*We who a week ago found Refuge, seer,
 in thee, remoulded by thy Doctrine come.
 Enlighten'd Master, over Māra's host
 triumphant ! Thou who, wrong propensities
 Excising, for thyself salvation found
 and others taught to find salvation too !
 Thou hast surmounted all that breeds rebirth
 and extirpated Canker-growths within.
 With naught to bind thee thrall to life, thou'rt free,
 as forest lion, from a'll fear or dread.
 Three hundred Almsmen, Lord, with outstretched hands,
 pray thee, great Victor, one sole grace to grant,
 —that they, thy saints, may bow down at thy feet !*

XCIII. ASSALĀYANA-SUTTA.

BRAHMIN PRETENSIONS.

[147] Thus have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, some five hundred brahmins from divers countries were stopping in the city on some business or other. Thought they :—Here is this recluse Gotama preaching that purity extends to all four classes alike. Who can refute him ?

Now in the city at the time there was a young brahmin named Assalāyana, a youth of sixteen, with shaven head, who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonology, and in etymology, with chronicles as a fifth branch ; he knew exegesis, and was learned in casuistry and in the signs that mark a Superman. This is he, thought those brahmins, who can refute the recluse Gotama. So they asked him to essay the task ; but he replied that Gotama was a thinker with a Doctrine of his own and that thinkers with Doctrines of their own were awkward people to refute ; nor could he personally refute Gotama.

A second time they appealed to Assalāyana, [148] reminding him that he had been a Wanderer ; but he returned the same answer as before.

A third time the brahmins appealed to him, adding that he ought not to own defeat without a contest. And this time Assalāyana answered that he did not share their view, that Gotama was a thinker with a Doctrine of his own, that such independent thinkers were awkward people to refute, and that he personally could not tackle Gotama,—but that, at their bidding, he would go forward.

So, escorted by a numerous company of brahmins, the young brahmin Assalāyana went to the Lord, and, after exchange of greetings, sat down to one side, saying :—Brahmins maintain, Gotama, that only brah-

mins form the superior class, all other classes being inferior ; that only brahmins form the white class, all other classes being black fellows ; that purity resides in brahmins alone and not in non-brahmins ; and that only brahmins are Brahmā's legitimate sons, born from his mouth, offspring of his, creations of his, and his heirs.—What does Gotama say hereon ?

Albeit, Assalāyana, the brahmin wives of brahmins are known to have their periods, and to conceive, and to lie in and give suck, do brahmins really maintain all this, though they are themselves born of woman like everybody else ?

[149] In spite of what you say, that is what brahmins think.

Have you ever heard that in the Yona and Kamboja countries, and in other adjacent countries, there are only two classes, namely masters and slaves, and that a master can become a slave and vice versâ ?

Yes, I have heard so.

What strength or support does this lend to the brahmins' claim ?

Despite what you say, brahmins think as I have said.

Suppose a man is a murderer, or a thief, or a fornicator, or a liar, or suppose he is a slanderer, or violent of speech, or tattles, or covets, or is malevolent or holds wrong views,—will he after death at the body's dissolution pass to a state of misery and woe only if he be a noble or a middle-class man or a peasant, and not if he be a brahmin ?

No, Gotama ; with such a record the same doom awaits men of all four classes alike.

[150] What strength or support does that lend to the brahmins' claim ?

Despite what you say, brahmins think as I have said.

Suppose now a man refrains from murdering and stealing and so forth, will he, after death at the body's dissolution, only pass to bliss or heaven if he be a brahmin and not if he be a noble or a middle-class man or a peasant ?

No, Gotama ; with such a record, the same guerdon awaits men of all four classes alike.

What strength . . . claim ?—Despite . . . [151] as I have said.

Is it only a brahmin, and not a man of the other three classes, who, in this country, can develop in his heart the love that knows no hate or ill-will ?

No, Gotama ; all four classes alike can do this.

What strength . . . as I have said.

Is it only a brahmin, and not a man of the other three classes, who can go down to the river with his string of red bath-balls to shampoo himself with, and can there rub off the dust and dirt ?

No, Gotama ; all four classes alike can do this.

What strength . . . as I have said.

Suppose a Noble [152] who has been anointed king, were to assemble a hundred men of mixed origins and were to say to them :—All of you who are nobles or brahmins or of royal birth, take kindling wood of sāl or pine or sandal or lotus and make a blazing fire with it. And you that come of low stocks—trappers, rush-plaiters, cartwrights and vermin-killers—you light your fires with cattle-troughs or hog-troughs or wash-tubs or bits of woodbine. What would happen, do you think ? Would it be only the fire kindled by the high-born which would blaze up with a bright flame and serve the purposes of a fire ? And would the fire of the low people fail herein ?

No, Gotama ; it would be just the same with high and low ; every fire alike [153] would blaze up with the same bright flame and equally serve the purposes of a fire.

What strength . . . as I have said.

Suppose a young noble consorts with a brahmin maiden and a son is born to them. Is that son of theirs like both parents and is he to be styled both a noble and a brahmin ?

Yes.

If a young brahmin consorts with a noble maiden and a son is born to them, is that son of theirs like both

parents and is he to be styled both a noble and a brahmin?

Yes.

If a mare were put to a jackass and the union resulted in a foal, would their foal be like both parents and be called both a horse and an ass?

Her foal would be a mule. [154] This difference I see, but no other.

Suppose, Assalāyana, there were two young brahmins, uterine brothers,—the one an educated (Vedic) scholar, the other uneducated and no scholar at all. Which of these would be served first by brahmins with rice from oblations to the dead, or with rice cooked in milk for festivals, or with a portion of a sacrifice, or with hospitality as a guest?

Why, the educated scholar. For, what benefits could accrue from gifts made to the uneducated man?

Now suppose the scholar was profligate and wicked, whereas his uneducated brother was virtuous and good. Which of the two would be served first by brahmins?

Why, the uneducated one, who was virtuous and good. For, what benefits could accrue from gifts made to a wicked profligate.

You started off with birth, Assalāyana; then you passed to runes, from which you have come round to that equal purity of all four classes alike for which I contend.

At this, Assalāyana sat silent and upset, with his shoulders hunched up and with eyes downcast, much exercised in mind but without any rejoinder to hand.

Seeing the young brahmin's plight, the Lord went on to say:—Once on a time there were seven brahmin sages in thatched cabins in the wilds, who conceived the erroneous view that brahmins were the superior class [155] and all the rest of it. Hearing of this, the sage Asita Devala arranged his hair and beard, donned his orange attire, got into his stout sandals, took his staff and made his appearance in the precincts of these seven brahmins' hermitage. As he walked about the precincts, he exclaimed:—Where can those brahmin sages have got to? Where can they have got to?

Who, thought they, is this that, like a neatherd, trots round our precincts wondering where we can have got to? Let us put a curse on him!

So they cursed the sage Asita Devala, saying:—Shrivel to a vile cinder! But the more they cursed, the more goodly and comely and handsome grew the sage Asita, so that the seven brahmin sages cried:—In vain have been our austerities, fruitless our higher life! For, never a man have we cursed heretofore who did not shrivel to a cinder,—whereas the more we curse this man, the more goodly and comely and handsome he grows!

No, said Asita; your austerities have not been in vain nor your higher life fruitless; but I urge you to discard the delusion which besets you about me.

[156] Yes, we will. Who, sir, are you?

Have you ever heard of the sage Asita Devala?

Yes.

I am he.

Hereupon the seven brahmin sages advanced to salute Asita, who proceeded to tell them that he had heard how in their cabins they had conceived the erroneous view that brahmins were the superior class and so forth.

Yes, they admitted it was so.

Do you know for certain that the mother who bore you had commerce with a brahmin only and not with a non-brahmin?

No.

Do you know for certain that your mother's mother and your grandmothers for seven generations back had commerce with brahmins only and never with non-brahmins?

No.

Do you know for certain that the father who begat you had commerce with a brahmin-woman only and not with non-brahmins?

No.

Do you know for certain that your father's father and your grandfathers for seven generations back had

commerce with brahmin-women only and not with non-brahmins?

No.

Do you know how conception comes about?

Yes; [157] if there is coitus of the parents, and if it is the mother's period, and if the tutelary deity of generation be present,—then this triple conjunction brings about conception.

Do you know whether the tutelary deity there present is a noble, or a brahmin, or from the middle class, or from the peasantry?

No.

This being so, do you know who you are?

No, we do not.

When, Assalāyana, those seven brahmin sages were pressed and examined and cross-questioned about their pretensions with regard to lineage, they could not find a rejoinder. And what rejoinder have you when I press you,—you who inherit the same tradition as they and are not a mere server to hold their oblation ladles for them?

At this point, the young brahmin Assalāyana said to the Lord :—Wonderful, Gotama; wonderful! I pray you to accept me as a disciple who has found an abiding refuge while life lasts.

XCIV. GHOṬAMUKHA-SUTTA.

AGAINST TORTURING

THUS have I heard. Once when the reverend Udena was staying at Benares in the mango-grove called Tranquillity, the brahmin Ghoṭamukha, who had come to Benares on some business or other, [158] came, in the course of his walks abroad, to this grove, in which Udena was pacing up and down in the open. Having approached Udena and exchanged greetings, the brahmin walked by his side, saying :—Recluse, that there is no Pilgrimage for Doctrine' sake, is my idea;

but it is an idea informed by no acquaintance either with men like yourself or with Doctrine.

At this point, Udena cut short his walk and went into his cell, where he sat down on the seat awaiting him. Likewise, the brahmin cut short his walk and also went into the cell, where he remained standing, till Udena said: Here are seats, sit down if you will. Said the brahmin: I did not sit down till I was bidden. For, how could a man of my position sit down unbidden? So the brahmin took a low seat to one side and repeated his remark that there was no Pilgrimage for Doctrine's sake, but that this idea of his was informed by no acquaintance either with men like Udena or with Doctrine.

Could we arrange our talk, brahmin, on the basis that you will assent to what you admit, will reject what you object to, and will question me further, for reasons or explanations, when you do not take my meaning?

Certainly.

[159] Brahmin, there are four types of individuals to be found in the world. First, there is he who tortures himself and is set on self-torture. Then there is he who tortures others and is set on torturing them. Next, there is he who tortures both himself and others and is set on torturing both. Lastly, there is he who tortures neither himself nor others and is set on torturing neither. And this last individual, who tortures neither himself nor others, dwells—here and now—beyond appetites, consummate, unfevered, blissful and inwardly at his best. Which of the four, brahmin, commends himself most to you?

I am not drawn, sir, to either the self-torturer or the torturer of others; nor do I approve him who tortures both himself and others. The one who commends himself most to me is the last individual,—who tortures neither himself nor others and dwells—here and now—in the felicity you describe.

Why do not the first three commend themselves to you?

He, sir, who is set on torturing himself, tortures his own natural desires for happiness and his own natural repugnance to pain; and so he does not commend himself to me. [160] He, again, who is set on torturing others tortures others' natural desires for happiness and their natural repugnance to pain; and so he does not commend himself to me. And he who is set on torturing both himself and others, tortures both his own and other people's natural desires for happiness and natural repugnance to pain; and so he does not commend himself to me. But he who is set on torturing neither himself nor other people, and dwells—here and now—in the felicity you describe, he it is who commends himself to me.

There are two categories of men. The first, inflamed with a passion for gems and jewelry, wants sons and wives, wants men and women slaves, wants fields and lands, wants coins of silver and gold bullion. The second category wants none of these things but discards them all to go forth from home to homelessness as a Pilgrim. Now in which category do you expect to find the man who tortures neither himself nor others but dwells—here and now—beyond appetites, consummate, unfevered, blissful and inwardly at his best?

[161] Why, in the category which wants none of these things but discards them all to go forth from home to homelessness as a Pilgrim.

But, brahmin, just now you expressed your belief that there was no such thing as Pilgrimage for Doctrine's sake,—without acquaintance either with men like me or with Doctrine!

Clearly, Udena, what I said has served a useful purpose. I now see, and you may take me as holding, that there is such a thing as Pilgrimage for Doctrine's sake; and I should be glad if you would be so good as to set out in detail what you have indicated in outline concerning the four types of individuals.

Hearken then, brahmin, and give me your attention; I will tell you. Then to the listening brahmin

the reverend Udena spoke as follows :—What manner of man is he who tortures himself and is set on self-torture? Take the case of the individual who, naked, flouting the decencies of life, . . . (*etc. as in Sutta 51*) . . . [162] unfevered, blissful and inwardly at his best.

At the close of these words, the brahmin Ghoṭamukha exclaimed to the reverend Udena :—Wonderful, Udena, wonderful! Just as a man might set upright again . . . expounded his doctrine. To him I come as my refuge and to his Doctrine and to his Confraternity; and I ask him to accept me as a follower who has found an abiding refuge from this day onward while life shall last.

Come not to me, brahmin, as your refuge. Find your refuge, as I have found mine, in none but the Lord.

Where is the present dwelling-place of that Lord, the Arahāt all-enlightened?

He has now passed away.

If I could but listen to him within ten leagues from here, ten leagues would I travel to visit him; nay, I would travel twenty, thirty, forty, fifty or a hundred leagues [163] to visit Gotama, the Arahāt all-enlightened. But though he has passed away, still it is to Gotama that I come as my refuge, to him and to his Doctrine and to his Confraternity; and I ask you to receive me as a follower who has found an abiding refuge from this day onward while life shall last.

Moreover, Udena, the king of the Anga country gives me a regular daily allowance,—out of which I will give you a regular allowance.

How much is your daily allowance from the king?

Five hundred pence.

We may not take money.

If you may not, then I will have a cell built for you.

If you want to do that, you might build an assembly-hall for the Confraternity at Pāṭaliputta.

It makes me still more pleased and delighted with

you, Udena, that you urge me to bestow my benefaction on the Confraternity as a whole ; and I will do so out of this and further allowances.

Accordingly, the brahmin Ghoṭamukha built the assembly-hall at Pāṭaliputta which bears his name to-day.

XCV. CANKĪ-SUTTA.

BRAHMIN PRETENSIONS.

[164] THUS have I heard. Once, in the course of an alms-pilgrimage through the Kosala country with a great train of Almsmen, the Lord came to a brahmin village of the Kosalans called Opasāda, where he took up his abode to the north of the village in the sāl-tree wood where oblations are offered to deities. In Opasāda in those days lived the brahmin Cankī, on a royal fief granted to him outright in full seignory by King Pasenadi of Kosala,—a demesne teeming with life and abounding in grasslands, woodlands, water and cornlands. It came to the ears of the brahmin heads of houses in Opasāda that, in the course of an alms-pilgrimage through Kosala, the recluse Gotama, a Sakyan . . . (*etc. as in Suttas 41 and 82*). . . . It was good to go and see saintly men like him.

So off to the wood by the north approach went the brahmins in companies and bands. They were observed by Cankī, who had gone upstairs to lie down during the heat of the day in his verandah,—and asked his confidant what it all meant. Being told they were all on their way to see Gotama, he sent his confidant to ask them to wait for him and he would come too to see Gotama. When the confidant [165] had duly delivered this message, some five hundred brahmins from divers parts who were in Opasāda on some business or other, at once went to Cankī to ask if it was true he was going to pay a visit to the recluse Gotama.

Yes, he told them, it was quite true that he was going to Gotama with the others.

Do not do so, said they to Cankī. You ought not to pay a visit to the recluse Gotama ; he ought to come and see you. On both your father's and your mother's side, you are of pure descent right back through seven successive generations without break or blemish in your lineage. That is one point why you should not go to him but he should come to you. Another point is that you are rich and wealthy, with great substance. And another point is that you are versed in all three Vedas ; are accomplished in ritual with all glosses thereon, in phonology, and in etymology, with chronicles as a fifth branch ; know exegesis, and are learned in casuistry and in the signs that mark a Superman. You are handsome, goodly, well-liking, of finest complexion, perfect alike in complexion and stature, and of noble presence. You are virtuous, abundant in virtue, in which you abound. You have a fine voice and are a good speaker ; [166] your speech is urbane, distinct, unfaltering, apt to express your meaning. You have taught many a teacher of teachers and have three hundred young brahmins learning the runes from you. You are honoured and revered by the king of Kosala, who shows you devotion and worship. You live on a royal fief, . . . and cornlands ; and this adds another point why you should not go to Gotama but he should come to you.

Now listen to me, said Cankī, and I will tell you why I ought to go to Gotama instead of his coming to me. On both his mother's and his father's side, Gotama is of pure descent right back through seven successive generations without break or blemish in his lineage. That is one point why I should go to him and not he to me. To go on Pilgrimage, Gotama gave up great stores of gold, wrought and unwrought, buried away below ground or housed in treasury chambers. When he went forth from home to homelessness as a Pilgrim, he was in the flush of youth and early manhood, with a wealth of coal-black hair un-

touched by grey, and in all the beauty of his prime. He went forth on Pilgrimage, despite his parents' wishes, leaving them in tears and lamentation when he cut off his hair and beard and donned the yellow robes to go forth from home to homelessness. Gotama is handsome, goodly, well-liking, of finest complexion, [167] perfect alike in complexion and stature, and noble of presence. He is virtuous, abundant in virtue, in which he abounds. He has a fine voice and is a good speaker ; his speech is urbane, distinct, unfaltering, apt to express his meaning. He has taught many a teacher of teachers. In him all passion is dead ; frailty abides not in him. He preaches the consequences of acts and the principles of action, lauding the avoidance of evil for righteous folk. He went forth as a Pilgrim from an exalted and immemorial sept of Nobles, rich and wealthy, abounding in substance. From far realms and countries men come to consult Gotama. Many thousands of gods have found life's refuge in him. Of him is the high repute noised abroad that he is said to be the Lord, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. He is stamped with the two and thirty marks of a Superman. In him have Seniya Bimbisāra, king of Magadha, and Pasenadi, king of Kosala, and the brahmin Pokkharasāti, found life's refuge,—they and their wives and their children. To Opasāda has the recluse Gotama come and is now dwelling in our northern wood. Now, all recluses and brahmins who come within the precincts of our village are our guests,—to be treated with honour and reverence, with devotion and worship. As our guest, Gotama is to be so treated ; [168] and this is another count why I should go to him, instead of his coming to me. This much I know about Gotama's excellences ; but they do not end here, for indeed they are beyond all measure. On each several count it is not Gotama who ought to come to me, but I who ought to go to him. Conse-

quently, we will all go together to visit the recluse Gotama.

Thereupon, with a large company of brahmins, Cankī came to the Lord and, after exchanging greetings with him, took his seat to one side. At the time the Lord was sitting down after exchanging greetings with some old and aged brahmins; and in the circle sat a young brahmin named Kāpaṭhika, a youth of sixteen with shaven head, who was versed in all three Vedas . . . signs that mark the Superman. This young brahmin broke in on the conversation which these old and aged brahmins were having with the Lord,—who rebuked him by saying that he should not interrupt his elders but wait his turn when they had finished. Hereupon, the brahmin Cankī said to the Lord:—Do not rebuke Kāpaṭhika, Gotama. He comes of a good stock, is well-informed, a good speaker, and a scholar quite able to hold his own in the discussion.

Thought the Lord to himself:—[169] This young brahmin will be sure to be a master of Vedic lore, as the brahmins have such a high opinion of him.

Thought Kāpaṭhika to himself:—As soon as I catch the eye of the recluse Gotama, I will put a question to him.

Reading with his own heart the thoughts in the young brahmin's heart, the Lord fixed his gaze in Kāpaṭhika's direction, so that the latter, feeling that he had secured the Lord's attention, bethought him of putting his question and accordingly said to the Lord:—As touching the runes which have come down from brahmins of old along the line by unbroken oral tradition and mastery of the Canon, runes in which brahmins find an absolute certitude that 'here alone resides truth, and everything else is vain,'—what does Gotama say of them?

Tell me, Bhāradvāja;—is there among all brahmins a single brahmin who claims that he personally *sees and knows* that 'here alone resides truth, and everything else is vain'?

No.

Is that claim preferred by a single teacher or teacher of teachers of brahmins back to the seventh generation?

No.

Was that claim preferred by those brahmin sages of yore who composed and promulgated the runes and whose compositions are chanted and repeated and rehearsed by the brahmins of to-day,—such as Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa or Bhagu?

[170] No.

So, Bhāradvāja, no claim personally to have seen and known the absolute and exclusive truth of the runes has been preferred either by a single living brahmin or by a single teacher of brahmins for seven successive generations back, or by those brahmin sages who actually composed the runes which are repeated by brahmins to-day. It is like a string of blind men each holding on to his neighbour, the first of whom cannot see, nor can the one in the middle, nor can the hindermost. Such a string of blind men, methinks, exemplifies the brahmin tradition,—wherein the first never saw, nor did the one in the middle see, nor does the last. Tell me, Bhāradvāja; is not the brahmins' belief groundless, on this showing?

It is not faith alone which inspires brahmins but also the tradition they have inherited.

At the outset you based yourself on faith, Bhāradvāja; now you are shifting to authority.—There are five separate states of consciousness, each with its own alternative outcome; and the five are as follows:—faith, inclination, authority, appreciation and intellectual enthusiasm. A thing may either evoke faith in abundance but yet in itself prove empty, vain and false; or, it may fail to inspire faith but yet in itself prove real, veritable and sure. And the same may [171] apply to inclination, authority, appreciation and intellectual enthusiasm. Maintenance of a truth does not entitle an intelligent man to aver that here alone resides all truth and that everything else is vain.

What is the scope of this maintenance of truth and of his maintenance thereof? I invite the reverend Gotama to enlarge on the maintenance of truth.

If a man has faith, then in his profession of faith he maintains the truth he has but does not claim absolutely that this is all truth and that everything else is vain; or if he has inclination and the rest, and, while professing what he has got, does not claim that this is all truth and that everything else is vain;—then, within this scope, there is maintenance of truth and he maintains truth, as I affirm; but this does not give him enlightenment in truth.

I quite follow.—And now as to enlightenment in truth?

Take the case of an Almsman, supported by a village or township, to whom there comes the head of a house or his son to scan him with regard to [172] greed, malevolence and delusion. The visitor wonders whether the reverend man's heart harbours such greed as to make him profess either to know when he does not know, or to see when he does not see, or to egg another on to do what would conduce to the lasting harm and hurt of other people. Convinced by his scrutiny that no such greed is harboured in that Almsman's heart, he concludes that his behaviour in action and in speech proclaims him void of greed. Moreover, the Doctrine the Almsman preaches is profound, recondite, hard to comprehend, serene, excellent, beyond dialectic, subtle, only to be understood by the instructed, and incapable of being preached by a greedy man. Convinced on this first point, he proceeds to consider whether the reverend man's heart harbours malevolence or [173] delusion; and is similarly convinced by his scrutiny that the Almsman is neither wicked nor wrong-headed, or he could not preach as he does. With this settled conviction, he reposes faith in him; this faith leads him to frequent the Almsman's company where he listens and hears the Doctrine preached and stores it in his memory, studying the meaning of all he hears till he grows interested

and so grows zealous ; Zeal makes him energetic and weigh things and strive amain ; discarding self, he realizes the truth physically and penetrates it with his understanding till he sees it clearly.—So far, he becomes enlightened in truth and recognizes truth, as I affirm ; but this does not give him the attainment of truth.

I quite follow.—And now as to the attainment of truth ?

[174] That comes by the practice, development and growth of just the aforesaid states of mind.—So far, there is attainment of truth and he attains it, as I affirm.

I quite follow.—And now what attitude fosters this attainment ?

Striving hard. If the man does not strive hard, he will not attain ; it is because he strives that he attains ; and therefore striving fosters attainment.

What attitude fosters striving ?

Cogitation. If he does not cogitate, he will not strive ; it is because he cogitates that he strives ; and therefore cogitation fosters striving.

What fosters cogitation ?

Energy. If he have not energy. . . .

What fosters energy ?

Zeal. If he have not zeal. . . .

What fosters zeal ?

[175] Interest in the Doctrine. . . .

What fosters interest ?

Studying the meaning of all he hears. . . .

What fosters this study ?

Stored knowledge of the Doctrine. . . .

What fosters this stored knowledge of the Doctrine ?

Hearing it preached. . . .

What fosters such hearing ?

Listening. . . .

[176] What fosters listening ?

Attendance. . . .

What fosters attendance ?

Faith. If faith do not abound, he will not attend the Almsman; it is because he has faith in him that he attends; and therefore faith fosters attendance.

Gotama, I have now asked you about maintenance of truth, about enlightenment in truth, about attainment of truth, and about the factors which promote attainment; [177] and you have explained it all to me to my satisfaction, pleasure and delight. Up till now, Gotama, my attitude used to be—‘Who are these shavelings of recluses, these menial black fellows, sprung from the feet of our kinsman, Brahmā? Who are these Doctrine-mongers?’ But you, Gotama, have aroused in me a liking for recluses, a belief in recluses, and a respect for them. Wonderful, Gotama; wonderful!—etc.—I ask you to accept me as a disciple who has found an abiding refuge, from this day forth, while life lasts.

XCVI. ESUKĀRĪ-SUTTA.

BIRTH'S INVIDIOUS BAR.

THUS have I heard. Once while the Lord was staying at Sāvattthī in Jeta’s grove in Anāthapiṇḍika’s pleasaunce, the brahmin Esukārī came to the Lord, by whom he took his seat after exchange of the greetings of friendliness and civility, saying:—Service, Gotama, is divided into four by brahmins,—service of a brahmin, service of a noble, service of a middle-class man, and service of a peasant. Any member of all four classes may serve a brahmin; [178] a noble may be served by another noble or by a middle-class man or by a peasant; a middle-class man may be served by another middle-class man or by a peasant; while a peasant may be served only by a peasant,—for who else could? What does the reverend Gotama say hereon?

Is the whole world in accord with brahmins in their fourfold division of service?

No.

It is just like a poor, needy and destitute wretch for whom folk should reserve a joint he does not want, telling him he has got to have it—and to pay for it. Just in the same way it is without the assent of recluses and brahmins that brahmins lay down the law about service. For myself, I neither assert that all service is to be rendered nor that all service is to be refused. If the service makes a man bad and not good, it should not be rendered; but if it makes him better and not bad, then it should be rendered. This is the guiding consideration which should decide the conduct alike of nobles, [179] of brahmins, of middle-class men and of peasants; each individual should refuse service which makes him bad and should accept only the service which makes him a better man. I assert that lineage does not enter into a man's being either good or bad;—nor do good looks or wealth. For, you will find a man of noble birth who is a murderer, a thief, a fornicator, a liar, a slanderer, a man of bitter tongue, a tattler, a covetous person, a man of rancour or of wrong views; and therefore I assert that noble birth does not make a good man. Or again you will find a man of noble birth who is innocent of all these vices;—and therefore I assert that it is not lineage which makes a man bad. Similarly, it is not good looks or wealth which make a man either good or bad;—and therefore I assert that neither good looks nor wealth make him either good or bad. [180] I neither assert that all service is to be rendered nor that all service is to be refused. If the service rendered breeds faith and virtue in a man, increases his store of information, leads to Renunciation, enriches his understanding,—that, I assert, is service which may be rendered.

At this point the brahmin Esukārī said to the Lord :—Brahmins give a fourfold classification of income,—from alms, for brahmins; from his bow and arrows, for the noble; from ploughing and tending cattle, for the middle-class man; and for the peasant, by the carriage of crops on the pole slung over his shoulder. If any one of these deserts his vocation for something else he

does what he should not do,—not less than a guardian who appropriates what is not his.—What does the reverend Gotama say on this ?

Is the whole world in accord with this brahmin classification ?

[181] No.

It is just like a poor, needy . . . your brahmins lay down the law about wealth.

It is the noble transcendent Doctrine which I, brahmin, affirm to be true wealth. As against pride of ancestry, the station into which a man happens to be born determines only his designation—be it noble or brahmin or middle-class or peasant. Even as a fire is called after the material out of which it is kindled, and may thus be called either a wood-fire, or a chip-fire, or a bracken-fire, or a cowdung fire,—just in the same way the noble, transcendent Doctrine, I aver, is the source of true wealth for every man, birth merely determining his designation in one of the four classes. Take a man—be he noble or brahmin or what not—who goes forth from home to homelessness as a Pilgrim and, thanks to the Doctrine and Rule proclaimed by the Truth-finder, abstains from murder, theft, loose living, lying, slander, reviling, tattling, covetousness and malevolence, gains right views, and attains to the causal method and to Doctrine and to the right. [182] Now, if a man of each class accomplishes this, is it only the brahmin—and not any one of the three other classes—who in this region can develop a heart of love innocent of all hate and malevolence ?

No, Gotama ; all four classes alike can do so.

Exactly so can men of all four classes alike go forth from home . . . and to the right.

What think you, brahmin ? Can only a brahmin take shampooing balls down to the river with him and scour off the dust and dirt ; and can this not be done by a noble or a middle-class man or a peasant ?

No ; all the other three classes [183] can do so too.

Exactly so can all four classes alike go forth . . . and to the right. What think you ? Suppose a noble,

anointed king, assembled a hundred men of varied birth . . . (*etc. as in Sutta No. 93*) . . . [184] every fire alike would blaze up with the same bright flame and equally serve the purposes of a fire.

Exactly so can men of all four classes alike go forth from home . . . attain to the causal method and to the Doctrine and to the right.

At the close of these words, the brahmin Esukāri said to the Lord :—Wonderful, Gotama ; wonderful ! . . . accept me as a disciple who has found an abiding refuge, from this day forth, while life shall last.

XCVII. DHĀNAÑJĀNI-SUTTA.

THE WORLD'S CLAIMS.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Sāriputta was making an alms-pilgrimage with a great train of Almsmen among the Southern Hills, where he was found [185] by an Almsman who had spent the rainy season at Rājagaha. After interchange of the greetings of friendliness and civility, Sāriputta enquired after the Master's health and was told he was well, as too was the Confraternity,—and also the brahmin Dhānañjāni of Taṇḍula-pāla Gate in Rājagaha concerning whose health too Sāriputta had made enquiries.

And is the brahmin zealous and earnest ?—asked Sāriputta further of the Almsman.

How could earnest zeal possibly dwell in Dhānañjāni ? He uses the king to fleece the brahmins and householders, and uses them to fleece the king. Also, his pious wife who came of a pious stock is dead now ; and he has taken to himself another wife who is not pious and comes of no pious stock.

This is bad news, very bad news, to hear of Dhānañjāni's lack of zeal. Perhaps, however, at some time

and place I may meet him; I should like to have a talk with him.

After staying as long as he wanted in the Southern Hills, Sāriputta proceeded on his alms-pilgrimage till he reached Rājagaha, where he took up his abode in the Bamboo grove. Early in the morning, bowl in hand and duly robed, he went into Rājagaha for alms, [186] at a time when the brahmin Dhānañjāni was out of the city seeing his cows milked in the byre. On his return after his round and meal, Sāriputta sought out the brahmin, who, seeing him coming, came to meet him with the remark that they had time for a draught of milk before meal-time.

Not so, brahmin. I have had my meal to-day, and shall be resting under the shade of a tree during the noontide. Come to me there.

Dhānañjāni agreed and after his own meal joined Sāriputta, seating himself by him after friendly greetings.

Said Sāriputta:—May I rest assured, Dhānañjāni, that zeal and earnestness are yours?

How can that be, when I have to support my parents, my wife and family, and my slaves and serving folk; and have to entertain my acquaintances and friends, my kith and kin, and guests, and have also to provide for my kinsfolk dead and gone, and for the deities, and for the king,—not to speak of supporting myself in meat and drink?

What think you, Dhānañjāni? If we suppose a man who, for his parents' sake, has departed from righteousness and equity and is being hauled off to purgatory by its wardens,—would it avail him either to plead on his own behalf that it was for his parents' sake that he had departed from righteousness and equity and that therefore they should not haul him off, or [187] for his parents to plead that it was for their sake he had departed from righteousness and equity?

No; despite all appeals, the wardens would cast him into purgatory.

Would it avail him either to plead on his own behalf, or to have his wife and family plead for him, that it was for their sake he had departed from righteousness and equity?

No; despite all appeals, the wardens would cast him into purgatory.

Would it avail him if he pleaded his slaves and serving folk?

Not a whit.

Or if he pleaded his friends and acquaintances?

Not a whit.

Or if he pleaded his kith and kin, or his guests?

Not a whit.

[188] Or if he pleaded his kinsfolk dead and gone, or the deities, or his monarch's claims on him?

Not a whit.

Would it avail him to plead on his own behalf or to have others pleading for him that it was to support himself in meat and drink that he departed from righteousness and equity?

No; despite all appeals, they would cast him into purgatory.

What think you, Dhānañjāni? Which is the better man?—He that for the sake of his parents departs from righteousness and equity? Or he that for their sake walks in righteousness and equity?

The latter. For, to walk in righteousness and equity is better than to depart therefrom.

Moreover, Dhānañjāni, there are other courses of action which are justified and righteous in themselves, whereby he can support his parents and yet avoid evil-doing and walk uprightly. Now, does the same reasoning apply to the support of wife and family, [189 to 191] and everything else?

It does, Sāriputta.

Hereupon, the brahmin rejoicing in what the reverend Sāriputta had said, thanked him, rose up and went his way.

A time came when the brahmin Dhānañjāni, being ill and in pain and in grave danger, sent a man [192]

to go in his name to the Lord and, bowing his head at the Lord's feet, to say how ill he was and how he bowed his head at the feet of the Lord; and further to carry the same message to the reverend Sāriputta, with the added request to the latter to be so good as to come to the house.

The two messages having been duly delivered, Sāriputta came to Dhānañjāni's house and, seating himself on the seat set for him, asked the brahmin whether he was getting better and able to hold on, whether his pains were leaving him and not coming on, and whether he found himself progressing and not losing ground with his pain.

Not at all, Sāriputta; I am getting not better but worse; my pains grow worse and worse; I am losing ground. It is just like [193] a strong man boring my skull with a sword's sharp point, so violent are the winds which rack my head. I am getting worse and not better. My head is racked with violent winds as though a strong man had twisted a leather thong round my head. I am getting worse and not better. My inwards are being pierced through and through by violent winds, just as if a butcher or his man were hacking them. I am getting worse and not better. So violent is the fire within me that it is just as though a couple of strong men, taking a weaker man by both arms, were to roast and burn him up in a fiery furnace. No, Sāriputta; I am not getting better but worse; I am losing ground; my pains grow on me.

What think you? Is it better to go to purgatory or to be reborn as an animal?

The latter.

Is it better to be reborn as an animal or as a ghost?

The latter.

Is it better to be reborn as a ghost or as a human being?

The latter.

[194] As a human being or as one of the Four Regents of the world?

The latter.

As one of the Four Regents or as one of the Thirty-three Gods?

The latter.

As one of the Thirty-three or as a God in the Yāma heaven?

The latter.

As a God in the Yāma or in the Tusita heaven?

The latter.

As a God in the Tusita or in the Nimmānarati heaven?

The latter.

As a God in the Nimmānarati or the Paranimmita-vasavatti heaven?

The latter.

As a God in the Paranimmita-vasavatti heaven or in the heaven of Brahmā?

You speak of the heaven of Brahmā! Ah! the heaven of Brahmā!

Thought Sāriputta to himself:—These brahmins' hearts are set on the heaven of Brahmā; I might do well to indicate the path to union with Brahmās. Accordingly he said he would indicate it to the brahmin and thus began:

[195] What is the path to union with the Brahmās? Take the case of an Almsman who dwells with radiant thoughts of love pervading one quarter of the world—a second quarter—a third quarter—the fourth quarter; who dwells with radiant thoughts of love pervading the whole length and breadth of the world, above, below, around, everywhere,—with thoughts of love all-embracing and vast beyond measure, untinged by hatred or malice.—This is a path to union with the Brahmās!—And as with thoughts of love, so does the Almsman pervade the whole length and breadth of the world with compassion.—This is the path to union with Brahmās!

Well, Sāriputta, bow down your head in my name at the Lord's feet and tell him how ill I am and that I bow my head at his feet.

After thus stablishing the brahmin's heart not in the highest things of all but only in the humble heaven of Brahmā, Sāriputta rose and went his way. Nor had he been gone long before the brahmin died and passed away to a heaven of Brahmā.

Said the Lord to the Almsmen :—Sāriputta has risen from his seat and gone his way, after stablishing the heart of the brahmin Dhānañjāni not in the highest things of all but only in the humble heaven of Brahmā.

When Sāriputta came up and delivered the brahmin's message, the Lord asked him to state why [196] it was not in the highest things of all but only in a humble heaven of Brahmā that he had stablished the brahmin's heart before leaving him.

I thought, sir, that, as these brahmins' hearts are set on the heaven of Brahmā, I would indicate the path to union with Brahmās.

Yes, and the brahmin has died since, Sāriputta, and has passed away to a heaven of Brahmā.

XCVIII. VĀSETṬHA-SUTTA.¹

THE REAL BRAHMIN.

[SN 115] THUS have I heard. Once when the Lord was staying at Icchānankala in the forests there, a large number of very well-known and wealthy brahmins were dwelling there, such as Cankī, Tārukkha, Pokkharasāti, Jānussoṇi, Todeyya² and other well-known and wealthy brahmins.

Now as the young brahmins Vāsetṭha and Bhāradvāja were walking, and strolling up and down, they fell to discussing what makes a brahmin.

¹ For text, see p. 115 of the Sutta Nipāta edited for P.T.S. 1913 (cf. Sutta No. 92). For matter, cf. Sutta No. 13 of Dīgha Nikāya, trans. at p. 298 et seqq. of vol. I of *Dialogues of the Buddha*.

² Stated by Bu. to be five purohitas of King Pasenadi of Kosala.

Bhāradvāja maintained that what made a brahmin was pure descent on both sides right back for seven successive generations of ancestors, with no break or blemish in his lineage; whereas Vāsetṭha contended that it was virtue and moral behaviour which made a brahmin.

As neither could convince the other [SN 116], Vāsetṭha proposed, and Bhāradvāja agreed, to refer the matter to 'the recluse Gotama' who was now staying in the forest of Icchānankala and of whom the high repute noised abroad was that he was said to be the Lord . . . (*etc. as in Sutta No. 95*) . . . the Lord of Enlightenment. So together they went to the Lord and, when they were seated after greetings, Vāsetṭha addressed the Lord in the following verses:—

*Pokkharasāti's pupil I; my friend
for master had Tārukkha; both alike
in Threefold Lore have passed and so profess.
In all the Threefold Lore we perfect are,
in text and import each his master's peer.
[SN 117] On birth we differ. Bhāradvāja says
'tis birth that makes the brahmin; I say life.
Agree we cannot; so an answer crave
from you, for high Enlightenment renown'd.
For, as with hands in adoration raised
men hail the crescent moon, so men hail you.
Of Gotama, whose vision views the world,
we ask if birth or life the brahmin makes.
Tell us; we know not, but would fain feel sure.*

*To Vāsetṭha the Lord this answer gave:—
Types manifold of divers living things
in order'd sequence must I first unfold,
to show how nature stamps them diverse breeds
Regard the grass and trees, which ne'er proclaim,
but prove, how nature stamps them diverse breeds.
[SN 118] Pass next to insects, pass from moths to ants;
regard four-footed creatures, great and small;
regard the snakes whose length on belly goes;
pass now to fish that dwell in water's depths;*

*then pass to birds that wing their way through air ;
 —all show how nature stamps them diverse breeds.
 While these thus widely differ, men alone
 show not that nature stamps them diverse breeds.
 They differ not in hair, head, ears, or eyes,
 in mouth or nostrils, eyebrows, lips,
 throat, shoulders, belly, buttocks, back, or chest,
 nor in the parts of shame, female or male,
 nor yet in hands or feet, in fingers, nails,
 in calves or thighs; in hue, or sound of voice ;
 —naught shows men stamped by nature diverse breeds ;
 [SN 119] 'twixt one man's body and his fellow-man's,
 except in name, no difference exists.*

*The man that lives by keeping herds of cows,
 —know him as farmer, not as brahmin true.
 The man that lives by divers handicrafts,
 —know him as tradesman, not as brahmin true.
 The man that lives by selling merchandise,
 —know him as merchant, not as brahmin true.
 The man that lives by service done for hire,
 —know him as hireling, not as brahmin true.
 The man that lives by taking others' gear,
 —know him as robber, not as brahmin true.
 The man that lives by warlike sword and bow,
 —know him as soldier, not as brahmin true.
 The man that lives by sacrificial rites,
 —know him as chaplain, not as brahmin true.
 The man that lives by kingship and demesne,
 —know him as monarch, not as brahmin true.*

¹*Not birth, not parentage, my Brahmin makes ;
 —birth breeds the haughty heart of worldliness.
 Unworldly, trammel-free, my Brahmin stands
 dauntless, unshackled, passionless, and free.*

[SN 120] *My Brahmin yoke and harness, straps an
 pin,
 hamper no more ; Enlightenment is his.*

¹ From this point to p. 112, line 14, *infra*, these lines depicting the true Brahmin are incorporated in the Dhammapada (pp. 57-6 of the P.T.S. edition of 1914).

*Guiltless, my Brahmin bans both stripes and bonds,
Endures, with meekness armed, in meekness strong.
Virtue's strait path my Brahmin humbly treads
in love; this life 's his last,—Self-mastered now.
As off the lotus-leaf the raindrop rolls,
nor rests the mustard-seed on needle's point,
so in my Brahmin pleasure finds no home.
My Brahmin knows that, here and now,
his Ill is o'er; his burthen shed, he's free.
Profound in understanding, deep in love,
of true and false Paths judge impeccable,
my Brahmin gains the goal supreme of Truth.
My brahmin worldlings shuns and homeless folk;
with scanty needs to meet, he dwells aloof.
My Brahmin wreaks no harm on strong or weak;
no foe 'mong foemen, calm in broils is he,
among the trammel'd trammel-less and free.
My Brahmin sheds deceit, lust, hate and pride,
as drops the mustard-seed from needle's point.
[SN 121] My Brahmin's unoffending helpful speech,
in truth conceived, can never wound the ear.
Unasked, my Brahmin takes naught long or short,
naught big or little, nothing choice or vile.
No yearnings fill my Brahmin's placid breast;
he yearns for naught in this or other worlds.
Knowledge has purged my Brahmin's mind of doubt;
he harbours nothing; Deathlessness is his.
Transcending good and evil here and now,
my cleans'd and stainless Brahmin grief ne'er knows.
Pure as th' unclouded moon's clear orb on high,
my Brahmin sheds delights and love of life.
From rebirth's slough, from folly's trackless maze,
my Brahmin wins a passage, crossing o'er
to dwell in rapture, far from hankerings
and doubts, to being dead in Deathlessness.
Renouncing pleasure for the Pilgrim's way,
my Brahmin pleasures sheds and love of life.
Renouncing Cravings for the Pilgrim's way,
my Brahmin Cravings sheds and love and life.
Eschewing human ties, celestial ties*

pursued without bustle, may either fail and bear but little fruit; or again it may succeed and bear much fruit. Just as agriculture, however busily pursued, may prove a failure, so may the life of the busy man with house and home fail and bear little fruit, or, again like agriculture, it may succeed and bear much fruit. Just too as commerce, if pursued without bustle, may either fail or succeed, so too the Pilgrim's life, pursued without bustle, may either fail or succeed,—may bear either little or [199] much fruit.

Brahmins, Gotama, specify five qualities for the attainment of merit and the achievement of what is right.

If it is agreeable to you, would you please state these five to the company?

It is quite agreeable, Gotama, where I address your reverence and your like.

Then state these five qualities.

First, they rank truth, next austerities, then chastity, followed next by study and lastly by munificence. These are the Brahmins' five, and what do you say thereto?

Tell me;—is there one single brahmin who avers that he has discerned and realized the five so that he can affirm their outcome?

No.

Is there one single teacher, or teacher of teachers, of brahmins for seven generations back who can aver it?

No.

[200] Is it averred by Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa or Bhagu,—those sages of yore who were the authors and utterers of those runes which are chanted and repeated and rehearsed by the brahmins of to-day?

No.

Then it is averred by not one single brahmin of to-day, by not a single teacher of brahmins for seven generations back, and not by a single one of the sages

of yore who were the authors of the runes. So the brahmīns' pronouncement, methinks, resembles a string of blind men, of whom the leader sees not nor the middle one nor the last of the line.

These words mightily angered and incensed the young brahmin, who—actually daring to flout and scoff at the Lord in person and to say it to the Lord's own face—said to the Lord, in a belief that the recluse Gotama would be annoyed: The brahmin Pokkharasāti, of the Upamañña sept and lord of Subhaga-vana (at Ukkatthā), maintains that, as for those recluses and brahmīns who profess to transcend ordinary human bounds and to rise to the heights of truly Noble Knowledge, their claims [201] prove ridiculous,—mere words, empty and vain; for how could a human being possibly transcend human limits and rise to the heights of this truly Noble Knowledge?

Tell me; does Pokkharasāti's heart and mind read the hearts and minds of each and every brahmin that exists?

Why he cannot do that as regards his own maid-servant Puṇṇikā, much less can he read the hearts of all recluses and brahmīns as a body!

It is just like a man blind from birth who could not see black or white, blue or yellow, or red or pink things, who could not see level or rough ground, the stars, or the sun and moon, and who should affirm that there were no such things and that no one could see them,—on the ground forsooth that, as he himself had no knowledge or vision of them, therefore they were non-existent. In so saying, would he say aright?

No, Gotama. These things do exist and there are those who can see them; and consequently he would be wrong in saying [202] they were non-existent merely because he could not see them.

Just as blind and as lacking eyes to see is the brahmin Pokkharasāti, of the Upamañña sept and lord of Subhaga-vana; he cannot possibly know or see or realize the Noble Knowledge which transcends all human bounds.

What think you, Subha? Among the wealthy brahmins of Kosala, such as Cankī or Tārukkha or Pokkharasāti or Jāṇussoṇī or your own father Todeyya,—which of their utterances do you prefer? The utterance which is the accepted truth or that which is not universally accepted?

The accepted.

—The utterance which is weighed or that which is not?

The utterance which is weighed.

—The utterance which embodies thought or that which does not?

That which embodies thought.

—The utterance which is profitable or that which is unprofitable?

The utterance which is profitable.

What think you? On this showing, has the brahmin Pokkharasāti—of the Upamañña clan and lord of Subhaga-vana—delivered an accepted utterance or one which is not universally accepted?

One which is not universally accepted.

—A weighed utterance or one which is not weighed?

One which is not weighed.

—An utterance which embodies thought or one which does not?

One which does not embody thought.

—A profitable or an unprofitable utterance?

An unprofitable utterance.

[203] Young brahmin, there are five Hindrances,—to wit, sensuality, malevolence, sluggishness, flurry and worry, and a wavering mind; and by these five Hindrances is Pokkharasāti cribbed, cabined, pent and shrouded, so that he can never possibly know or see or realize that Noble Knowledge which transcends all human bounds.

Five strands, too, make up pleasures of sense,—to wit, visible shapes, sounds, odours, tastes and touch, all of them pleasant and agreeable and delightful, all of them bound up with passion and lusts. These

fivefold pleasures of sense the brahmin Pokkharasāti enjoys, being enslaved by avid infatuation, and neither seeing their danger nor understanding how treacherous they all are,—so that he can never possibly know or see or realize this Noble Knowledge which transcends all human bounds.

If there be a fire kindled, with bracken and wood to feed it, and if another fire be kindled with nothing to feed it, which fire will burn up and blaze?

If it be possible, Gotama, to kindle a fire without the bracken and wood to feed it, the fire would burn up and blaze.

It is out of the question and impossible to get a fire to blaze up without fuel, except by a magician's art. The fire that is kindled with fuel, symbolizes the satisfaction which [204] arises from pleasures of sense; while the fire without fuel symbolizes the satisfaction which arises when pleasures of sense and wrong dispositions are not. Now, what is the nature of this latter satisfaction? Take an Almsman who, divested of pleasures of sense and divested of wrong dispositions develops and dwells in the First Ecstasy;—this is a satisfaction wholly remote from pleasures of sense and wrong dispositions. Or, take an Almsman who develops and dwells in the Second Ecstasy;—this too is a satisfaction in which pleasure and wrong dispositions find no place. Tell me now; which of the five qualities, as specified by brahmins for the achievement of merit and the attainment of what is right, do they specify as more effectual than the rest?

Munificence, Gotama.

What think you? Suppose that a brahmin prepares a great sacrifice and that two brahmins come to take part, of whom the first looks to have the best rice, the best seat, the best water and the best piece of meat, in preference to any other brahmin. Suppose, however, that, in his stead, the second brahmin is preferred, [205] to the indignation and mortification of the first brahmin.—What, according to brahmins, will be the outcome of the disappointed man?

When brahmins distribute gifts, Gotama, they do not do so in such a way as to excite indignation and mortification; their giving is prompted by compassion.

On this showing, brahmins have a sixth way of achieving merit, namely by compassion.

Yes, on this showing.

Do you observe that the brahmins' five qualities for achieving merit and attaining what is right thrive better in men with homes or in Pilgrims?

Best in Pilgrims and but little in men with houses and homes, Gotama. For such a man's life is so full and busy with questions to solve and difficulties to overcome, that he is not so uniformly and consistently truthful as the Pilgrim is who is immune from business cares. And the same applies to the four other qualities too; for a man with a home is not uniformly and consistently ascetic, chaste, regular in repeating the mantras, and munificent,—whereas a Pilgrim is. So, according to my observation, these five qualities thrive best in the Pilgrim.

In my view, the whole of the five do but implement the heart [206] to free a man from wrath and malevolence. Take an Almsman who professes the Truth and, in the assurance thereon, takes in import and doctrine and the satisfaction which attends the doctrine, that satisfaction which attends the right;—all this, in my view, does but implement the heart to raise it to freedom from wrath and malevolence. Or, if a like assurance of each of the other four qualities within himself ensures the same result, all this, in my view, does but implement the heart to free it from wrath and malevolence. The whole of the five qualities do but implement the heart so as to free it.

At this point the young brahmin Subha said:—I have heard that you know the way to union with Brahmā.

Tell me this. Is Naḷakāra-gāma near here, not very far away?

That is so.

Suppose, now, a man, who had been born there,

had grown up there and had always lived there, were asked the way thither,—would he be at a loss or perplexed ?

No, Gotama ; for, having been born and bred there, he would have full knowledge of every road to the place.

Whether the man born and bred in the place would be at a loss or perplexed by an enquiry concerning the road thither, assuredly the Truth-finder would be at no loss and in no perplexity [207] at a question concerning the heaven of Brahmā or the way thither. For well do I know Brahmā and his heaven and the way thither ; well too do I know what path he has trodden who is reborn in the heaven of Brahmā.

I have heard that you teach the way to union with Brahmā ; and I would ask you to teach me it.

Then listen and pay attention ; I will speak.

Subha readily assenting, the Lord spoke as follows :—What is the way to union with Brahmā ? Take the case of an Almsman who dwells with radiant thoughts of love pervading one quarter of the world—a second quarter—a third quarter—the fourth quarter of the world ; who dwells with radiant thoughts of love pervading the whole length and breadth of the world, above, below, around, everywhere,—with radiant thought of love all-embracing and vast, beyond measure, untinged by hatred or malice. It is with such infinite love, and with a heart so enfranchised, that he transcends the finite and neither abides therein nor halts there. Just as a mighty conch-blower can with ease make his blast heard north, south, east and west,—so does the Almsman transcend the finite and neither abides therein nor halts there. This is a way to union with Brahmā. And as with love, so it is also with pity, compassion and poise ; [208] all these are ways to union with Brahmā.

At this close, the young brahmin Subha, son of Todeyya, said to the Lord :—Wonderful, Gotama ; wonderful ! . . . accept me as a disciple who has found an abiding refuge, from this day forth while life shall last.

And now, Gotama, I must be going, for I am busy and have much to do.

At your pleasure, answered the Lord, from whom, with grateful thanks, Subha now took his leave, with deep reverence.

At this time the brahmin Jāṇussoṇi was driving out of Sāvattthī at noon in a carriage which was all white and was drawn by milk-white mares, when at a distance he espied Subha returning to that city and asked where he was coming from so early in the day; and was told he had been with the recluse Gotama.

And what is your view of him, Bhāradvāja? Has he got depth of thought? Is he learned, do you think?

[209] Who am I to comprehend the depth of the recluse Gotama's thought? Only his peer could do that.

It is lofty praise indeed that you accord him.

Who, who am I to praise him? Naught but praise upon praise is his, that foremost among gods and men; and as for the five qualities which brahmins specify for the achievement of merit and the attainment of the right,—why the recluse Gotama says they do nothing but implement the heart to free it from wrath and malevolence.

Hereon the brahmin Jāṇussoṇi alighted from his carriage so white, and with right shoulder respectfully bared and with folded palms stretched out towards the Lord, burst forth with this heartfelt utterance:—How good it is, how very good, for King Pasenadi of Kosala that in his realm there is dwelling the Truthfinder, the Arahāt all-enlightened!

C. SANGĀRAVA-SUTTA.

YES, THERE ARE GODS.

THUS have I heard. Once when the Lord was making an alms-pilgrimage through Kosala with a great train of Almsmen, there was living at Caṇḍala-

kappa the brahmin lady Dhānañjānī, who was a staunch believer in the Buddha and his Doctrine and his Confraternity. Chancing to trip up, she exclaimed three times : Glory be to the Lord, the Arahāt all-enlightened ! [210] Her exclamation was heard by the young brahmin Sangāraṇa, then living in Caṇḍala-kappa, who was versed in all three Vedas, accomplished in the ritual with the glosses, in phonology and in etymology, with chronicles as a fifth branch, as well as in exegesis, in casuistry and in the signs that mark the Superman. Hearing her exclamation, he said she was low and degraded to extol a shaveling of a recluse when there were brahmins available.

Ah, but you do not know how good and wise the Lord is ; if you did, you would not think it right to abuse and denounce him.

Well, madam ; please let me know when the recluse Gotama visits Caṇḍala-kappa.

I will, said she.

In the course of his alms-pilgrimage through Kosala the Lord came to Caṇḍala-kappa, and took up his abode in the mango-grove of the Todeyya brahmins. News of his arrival there reached the brahmin lady, who duly told the young brahmin, bidding him select his own time. Accordingly, Sangāraṇa went to the Lord and, after exchange of greetings, [211] sat down to one side, saying :—There are some recluses and brahmins, Gotama, who by insight here and now claim to have won the goal and achieved perfection, recognizing the foundations on which the higher life is based. How does the reverend Gotama stand to these ?

There are differences, in my view, among such. Some of them depend on tradition and claim by tradition to win the goal and the foundations of the higher life,—such as the brahmins who know the Three Vedas. Others go on a modicum of belief,—such as sophists and researchers. Beyond these are those recluses and brahmins who in domains till then unknown have, unaided, discerned a Doctrine and so have by insight here and now won the goal and

achieved perfection, recognizing the foundations on which the higher life is based. Of these latter am I; or, you may put it, I am of them in so far as they are truly such.

In the days before my Enlightenment, when as yet I was but a Bodhisatta without full Enlightenment, I bethought me that a hole-and-corner life is all a home can give, whereas a Pilgrim is free as air; it is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection; come let me cut off hair and beard, don the yellow robe and go forth home to homelessness. [212] So the time came that, while I was quite young—with a wealth of coal-black hair . . . (*etc. as in Sutta No. 36*) . . . but when I took that solid food they left me in disgust, saying that luxuriousness had claimed me and that, abandoning the struggle, I had reverted to luxuriousness. Regaining strength after eating solid food, I developed and dwelt successively in the First, Second and Third Ecstasies.

With thoughts thus steadfast, thus clarified and purified, clean and cleansed of impure things, tempered and apt to serve, steadfast and immutable,—it was thus that I applied my thoughts to the knowledge of recalling my earlier existences. I called to mind my divers existences in the past . . . (*etc. as in Sutta No. 4*) . . . third watch of the night,—ignorance dispelled and knowledge won, darkness dispelled and illumination won, even as would befall one who lives the strenuous and ardent life, purged of self.

Hereupon the young brahmin Sangārava said:—Fruitful indeed and noble was your striving, worthy of an Arahat all-enlightened.—Now, are there gods?

I knew offhand there were gods.

Why do you give that answer to my question, Gotama? Is it not false and untrue?

Anyone who, when asked if gods there be, answers that there are gods [213] and that he knew offhand there were,—why, anyone of intelligence must come irresistibly to the conclusion that there are gods.

Why did you not make this clear at the outset, Gotama?

The world is loud in agreement that there are gods.

Hereupon, the brahmin Sangārava said to the Lord:—Wonderful, Gotama; wonderful! Just as a man might set upright again . . . accept me as a disciple who has found an abiding refuge from this day forth, while life shall last.

CI. DEVADAHA-SUTTA.

JAIN FATUITIES.

[214] THUS have I heard. Once when the Lord was dwelling among the Sakyans in their township of Devadaha, he addressed the attentive Almsmen as follows:—Some recluses and brahmins there are who affirm and hold the view that, whatsoever the individual experiences—be it pleasant or unpleasant or neither—all comes from former actions. Hence, by expiation and purge of former misdeeds and by not committing fresh misdeeds, nothing accrues for the future; as nothing accrues for the future, the misdeeds die away; as misdeeds die away, Ill dies away; as Ill dies away, feelings die away; and as feelings die away, all Ill will wear out and pass.—This is what the Nigaṇṭhas affirm.

Consequently, I go to them and, after being assured that this is a correct version of their view, enquire whether they really know that they were in existence before this and not non-existent.

No, they don't know, is their answer.

Do you know, I ask them further, that in former existences you were guilty of misdeeds and were not guiltless thereof?

No.

Do you know that then you were guilty of such and such a specific misdeed and were not guiltless thereof?

No.

Do you know that so much Ill has already been outworn, or that so much more remains to be outworn, or that, when so much Ill has been outworn, all Ill will have passed?

No.

Do you know that, here and now, wrong dispositions have been got rid of and right dispositions acquired?

No.

So I understand, sirs, that you Nigaṇṭhas have no knowledge whether or no you existed before this; have no knowledge whether or no, in previous existences, you were guilty of misdeeds, either generally or specifically; have no knowledge how much Ill within you is already outworn or how much remains to become outworn before all Ill will have worn out; and have no knowledge that, here and now, wrong dispositions have been got rid of and right dispositions acquired. This being so, 'twere not proper for Nigaṇṭhas to explain that, whatsoever feelings the individual experiences . . . will wear out and pass. Only if you Nigaṇṭhas had, as you have not, definite knowledge on these several points, would it be proper for you to offer the explanation you do offer.

[216] It is just as if a man were pierced by an arrow thickly smeared with poison, and his friends and kinsfolk were to get a surgeon skilled in arrow-wounds who should cut with a knife the external wound, next probe for the barb, then extract the barb, and finally dress the external wound with medicated embers,—causing the patient at each stage feelings of acute pain and anguish; but later on, when the wound has healed and closed up, the patient recovers and is quite well and comfortable, able to look after himself and go where he will, and fully alive to the foregoing stages of his cure [217] and recovery.

It would be just the same, Nigaṇṭhas, with you if you actually knew that you existed before this and were not non-existent; if you actually knew that, in previous existences, you were guilty of misdeeds,

either generally or specifically; if you actually knew how much Ill is already outworn and how much remains to become outworn before all Ill will have worn out and pass away; if you actually knew that, here and now, wrong dispositions have been got rid of and right dispositions acquired;—then indeed 'twere proper for Nigaṇṭhas to explain that, whatsoever feelings the individual experiences . . . will wear out and pass. But as you have not that knowledge, 'twere not proper to offer the explanation you do offer.

Hereupon those Nigaṇṭhas told me that [218] Nātaputta the Nigaṇṭha was all-knowing and all-seeing, with nothing beyond his ken and vision, and that he affirmed of himself that, whether walking or standing, sleeping or awake, he was always, without a break, at his spiritual best. These, they added, were his words:—You have done misdeeds, Nigaṇṭhas, in past existences; wear it out by severe austerities; every present restraint on body, speech and mind will undo the evil-doings of the past; hence, by expiation and purge of past misdeeds and by not doing fresh misdeeds, nothing accrues for the future; as nothing accrues for the future, misdeeds die away; as misdeeds die away, Ill dies away; as Ill dies away, feelings die away, and as painful feelings die away, all Ill will wear out and pass away. This doctrine, they added, commends itself to us and has our approval, and we rejoice in it.

Said I to those Nigaṇṭhas:—Here are five qualities each of which has here and now an alternative outcome,—namely faith, inclination, authority, appreciation and intellectual enthusiasm. Herein, what faith have Nigaṇṭhas hitherto shown towards their teacher? What inclination towards him? What authority do they recognize in him? What is their appreciation? Or what intellectual enthusiasm have they?

Such is the doctrine of the Nigaṇṭhas; I got nothing from them in the way of an effectual answer.

Addressing myself again to those Nigaṇṭhas, I asked them whether, when they were violent in their efforts and strivings, they concomitantly experienced

attendant feelings of violent pain and anguish, and whether, when they ceased from violence of effort, they found their violent pain and anguish ceased too.

Yes; that was what they found in both cases.

[219] It comes to this then that the one goes with the other;—with violence of effort you suffer pain and anguish, whereas without that violence you do not. Now, on this showing it would be quite wrong for you Nigaṇṭhas to explain that, whatsoever feelings the individual experiences . . . will wear out and pass away. And the same would equally hold good if the violent pain and anguish still went on, whether you were then violent, or had ceased to be violent, in your efforts and strivings. But as your attendant pains start with, and cease with, your violent efforts and strivings, you are yourselves the authors of your own violent pain and anguish, and it is through ignorance, lack of knowledge and delusion that [220] you torture yourselves into the mistaken belief that, whatsoever feelings the individual . . . will wear out and pass away.

Such is the doctrine of the Nigaṇṭhas; I got nothing from them in the way of an effectual answer.

Addressing myself once again to those Nigaṇṭhas, I asked them whether it was feasible for effort and striving to postpone to a future state the fruits of action which ripen here and now?

No, they answered.

Or vice versâ?

No.

Or to turn pleasant fruits of action into unpleasant?

No.

Or vice versâ?

No.

Or to change ripe fruits of action into unripe?

No.

Or vice versâ?

No.

[221] Or to make big fruits of action into small?

No.

Or vice versâ?

No.

Or to cancel them ?

No.

Or to fabricate them ?

No.

By combining your negative answers, it comes to this then, that the Nigaṇṭhas' [222] efforts and strivings are fruitless.

Such is the doctrine of the Nigaṇṭhas, ten of whose operative utterances, major and minor, are to be condemned :—

(i) If it is because of their former deeds that creatures experience pleasure and pain, clearly the Nigaṇṭhas have a guilty past, since they now suffer pain and anguish.

(ii) If it is because of a creator that creatures experience pleasure and pain, clearly the Nigaṇṭhas had a bad creator, since they now suffer pain and anguish.

(iii) If it is because of companionship that creatures experience pleasure and pain, clearly the Nigaṇṭhas keep bad company, since they now suffer pain and anguish.

(iv) If it is because of the particular environment they are born into that creatures experience pleasure and pain, clearly the Nigaṇṭhas have found a bad environment, since they now suffer pain and anguish.

(v) If it is because of their efforts and strivings here and now that creatures experience pleasure and pain, clearly the Nigaṇṭhas' efforts are bad, since they now suffer pain and anguish.

(vi) If it is because of their former deeds that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, and they are also blameworthy if former deeds are not the cause.

(vii) If it is because of a creator that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, and they are also blameworthy if a creator is not the cause.

(viii) If it is because of companionship that creatures experience pleasure and pain, the Nigaṇṭhas are

blameworthy, and they are also blameworthy if the company they keep is not the cause.

(ix) If it is because of their birth's environment that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, and they are also blameworthy if environment is not the cause.

(x) If it is because of their efforts and strivings that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, [223] and they are also blameworthy if efforts and strivings are not the cause.

Such is the doctrine of the Nigaṇṭhas, ten of whose operative utterances, major and minor, invite censure. Thus fruitless are their efforts and strivings.

Now, Almsmen, how do efforts and strivings prove fruitful?—Take the case of an Almsman who does not defile with Ill his undefiled self, nor fritter away the bliss which the Doctrine gives, but keeps it undefiled. He comes to know how, by wrestling with one constituent of Ill's sources, he can induce passionlessness, and how he can induce it, as regards another constituent, by fostering indifference of mind; and he proceeds to induce passionlessness by the pertinent method accordingly and thus Ill becomes outworn and passes away.

It is just like a man who, being violently in love with a woman, sees her standing about and chatting and laughing and talking with another man. Would the sight pain him and make him miserable?

Yes, sir: because he is so violently in love with her that he [224] would be very much pained at the sight.

Suppose now this man were to reflect that, being violently in love with the woman, he had been much distressed by seeing her with another man, and that consequently he would do well to rid himself of his love for her. Suppose he does so and later on sees her laughing and talking with another. Would the sight still pain him and make him miserable?

No, sir; because he has lost all his old passion for her and therefore does not mind.

It is just the same with the Almsman who does not defile with Ill . . . [225] Ill becomes outworn and passes away.—And this is how efforts and strivings prove fruitful.

Again, the Almsman reflects that, if he leads a careless pleasant life, wrong dispositions wax apace within him while right dispositions wane; and concludes to wrestle with his Ill, with the result that wrong dispositions now wane while right dispositions wax apace. Henceforth he wrestles no more,—because his wrestling has been crowned with entire success.

It is like a fletcher who heats a shaft amain with two brands till he has got it straight and serviceable, but stops doing so when his purpose is served, simply because it is served. Just in the same way the Almsman who wrestles down the Ill which besets him, wrestles no more, when, and because, his wrestling has been [226] crowned with entire success.—This too is how efforts and strivings prove fruitful.

Again, Almsmen, into this world there comes a Truth-finder, Arahāt all-enlightened, walking by knowledge . . . (*etc. as in Sutta No. 27, down to*) . . . he has purged his heart of all doubt.

When he has put from him these five Hindrances and has understood how the heart's shortcomings weaken it, then, divested of pleasures of the senses and divested of wrong dispositions, he develops and dwells in the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness, not divorced from observation and reflection.—This too is how efforts and strivings prove fruitful.

And in succession he develops and dwells in the Second, Third and Fourth Ecstasies,—each of which also proves how efforts and strivings prove fruitful.

With heart thus steadfast . . . (*etc. as in Sutta No. 4, down to*) . . . divers existences in the past in all their details and features.—This too is how efforts and strivings prove fruitful.

That same steadfast heart he now applies . . . (*etc. as in Sutta No. 4, down to*) . . . appeared after death

in states of bliss in heaven.—This too is how efforts and strivings prove fruitful.

[227] That same steadfast heart he next applies to the knowledge of the extinction of Cankers. He comprehends aright Ill, the origin of Ill, the cessation of Ill, and the path that leads to the cessation of Ill. He comprehends aright what the Cankers are, their origin, their cessation and the path that leads to their cessation. When he knows and sees this, his heart is released from the Canker of lusts, from the Canker of continuing existence and from the Canker of ignorance; and to him thus Delivered comes the knowledge of his Deliverance in the conviction: Rebirth is now no more; I have lived the highest life; and now for me there is no more of what I have been.—This, this, is how efforts and strivings prove fruitful.

Such is the doctrine of the Truth-finder, ten of whose intrinsic attributes are to be extolled:—

(i) If it is because of their former deeds that creatures experience pleasure and pain, clearly the Truth-finder has a blameless past, since his present feelings are pleasant and freed from all Cankers.

(ii) If it is because of a creator that creatures experience pleasure and pain, clearly the Truth-finder had a good creator, since his present feelings are pleasant and freed from all Cankers.

(iii) If it is because of companionship that creatures experience pleasure and pain, clearly the Truth-finder keeps good company, since his present feelings are pleasant and freed from all Cankers.

(iv) If it is because of the particular environment they have been born into that creatures experience pleasure and pain, clearly the Truth-finder has found a good environment, since his present feelings are pleasant and freed from all Cankers.

(v) If it is because of efforts and strivings here and now that creatures experience pleasure and pain, clearly the Truth-finder's efforts and strivings have been good, since his present feelings are pleasant and freed from all Cankers.

(vi) If it is because of their former deeds that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if former deeds are not the cause.

(vii) If it is because of a creator that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if a creator is not the cause.

(viii) If it is because of companionship that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if the company he keeps is not the cause.

(ix) If it is because of their birth's environment that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if environment is not the cause.

(x) If it is because of their efforts and strivings that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due [228] if efforts and strivings are not the cause.

Such is the doctrine of the Truth-finder, ten of whose intrinsic attributes are to be extolled.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CII. PAÑCA-TTAYA-SUTTA.

WARRING SCHOOLS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he addressed the Almsmen as follows:—Some recluses and brahmins there are who, busying themselves about ages to come and theorizing about the future, have advanced a variety of assertions about futurity. (i) Some assert that the Self is conscious and hale after death. (ii) Some assert that it, though hale, is unconscious after death. (iii) Some assert that, though hale, it is neither conscious nor uncon-

scious after death. (iv) Or they affirm the break-up, destruction and annihilation of the existent creature. (v) Some again assert Nirvana here and now. Thus either (a) they affirm a Self after death; or (b) they affirm the break-up, destruction and annihilation of the existent creature; or (c) they affirm Nirvana here and now. So what were five theories become three, and what were three become five. This is the 'Five and Three' proposition.

Herein, Almsmen, those recluses and brahmins who assert that the Self is conscious [229] and hale after death, affirm either that this conscious self has visible shape, or that it has no visible shape, or that it has both, or that it has neither; they affirm that its consciousness is either unimodal or multimodal, either limited or boundless. Or else they assert an intellection—boundless and permanent—which goes far beyond all this.

With each and every one of these various theories about consciousness after death the Truth-finder is familiar, as he is familiar too with what some assert to stand out as the pure and paramount, chief and utter, form of consciousness—[230] whether with or without form, whether unimodal or multimodal—, namely, the Realm of Naught, boundless and permanent. Realizing that all this is composite and material, and that components can in very truth be laid to rest, the Truth-finder discerns an escape from the composite and leaves it all behind.

When we come to those recluses and brahmins who affirm an unconscious but hale Self after death—with or without form, or with both or with neither—, here some exponents of the conscious Self after death are shocked to hear that consciousness is a disease, a pustulence, a pang and that unconsciousness alone is good and excellent. The Truth-finder knows that these several assertions of a hale but unconscious Self after death are impossible in themselves; no recluse or brahmin can possibly pretend to explain either a return hither or a going hence, departure from one existence

and reappearance in another, or growth increase and development,—apart from all form, feeling, perception, the plastic forces, and consciousness. Seeing that all this is composite . . . leaves it all behind.

When we come to those recluses and brahmins who affirm a hale Self with neither-consciousness-nor-unconsciousness after death—with or without form, or with both or with neither—, here some exponents of the unconscious Self after death are shocked to hear not only that consciousness is a disease, a pustulence, a pang, but also that unconsciousness is a delusion and a snare, and that only Neither-consciousness-nor-unconsciousness is good and excellent. With each and every one of these various theories of the hale Self that is neither-conscious-nor-unconscious after death, the Truth-finder is familiar. If recluses and brahmins affirm that this stage can be attained by mere components of sight hearing and thought, it is recognized as fatal to its attainment; [232] for this is a stage which is recognized as attainable not by stages of rapt meditation in which such components are present but by stages where they are absent and gone. Seeing that all this is composite . . . leaves it all behind.

When we come to those recluses and brahmins who affirm the break-up and destruction and annihilation of the existent creature, apostles alike of consciousness, of unconsciousness and of neither-consciousness-nor-unconsciousness after death are all shocked together,—because the other good people loudly assert their craving for existence by insisting again and again on the hereafter in store for them. Just as a huckster in the course of trade reckons that he will make so much out of this and get so much by that,—just in the same way these recluses and brahmins, methinks, show up like hucksters, with their reiterated insistence on the hereafter in store for them. The Truth-finder knows that, for all their dread and loathing of personality, these believers in annihilation still keep circling and revolving round this selfsame personality—just as a dog, tied by a strap to a stout pillar or post, [233] runs in circles round

and round that selfsame pillar or post. Seeing that all this is composite . . . leaves it all behind.

As regards all recluses or brahmins who, busying themselves with the ages to come and theorizing about the future, advance a variety of assertions about futurity, all of them without exception posit these five stages or one of them.

Other recluses and brahmins there are who, busying themselves with past ages and theorizing about the past, advance a variety of assertions about the past,—each maintaining that naught but his assertion is true, all else being empty and vain. They severally assert that (i) Self and the world are eternal, (ii) are not eternal, (iii) are both eternal and not eternal, (iv) are neither eternal nor not-eternal, (v) have an appointed end, (vi) are endless, (vii) have an end and are endless, (viii) neither end nor are endless, (ix) have unimodal consciousness, (x) have multimodal consciousness, (xi) have restricted consciousness, (xii) have boundless consciousness, (xiii) are very pleasant, (xiv) are very unpleasant, [234] (xv) are both pleasant and unpleasant, or (xvi) are neither pleasant nor unpleasant. Each maintains his own assertions as the sole truth, all else being scouted as empty and vain.

Now, to begin with those who assert that Self and the world are eternal, it is impossible that, without faith, inclination, authority, appreciation and intellectual enthusiasm, clean and pure and true vision should individually emerge purified and cleansed ; and if there be no purified and cleansed vision for an individual, then it is only a fraction of true vision which these recluses and brahmins do purify, and that is pronounced (not true vision but) a mere aspiration. Seeing that all this is composite . . . leaves it all behind.

And the same holds good of the other views,—that Self and the world are not eternal and so forth.

[235] Now we will take a recluse or a brahmin who—quit of all views about past and future, and unbiassed by the bondage of pleasures of sense—develops and enters on the joy of solitude, feeling it

to be excellent and good. When this joy of solitude dies away, distress arises ; when distress dies away, there arises the joy of solitude once again. Just as shade passes off and leaves the place to the blazing heat, or as the blazing heat passes off and leaves it in the shade, so when the joy of solitude dies away, distress arises, and when distress dies away the joy of solitude arises once again ; and the Truth-finder knows well the ebb and flow. Seeing that all this is composite . . . leaves it all behind.

Next we take another recluse or brahmin who—quit of all views about past and future, unbiassed by the bondage of pleasures of sense, and passing beyond solitude's joys—develops and dwells in bliss immaterial, feeling this to be excellent and good. When this immaterial bliss dies away, solitude's joys arise ; when they die away, [236] there arises the immaterial bliss once more,—again like the alternation of shade and blazing heat ; and the Truth-finder knows well the ebb and flow. Seeing that all this is composite . . . leaves it all behind.

Next, take another recluse or brahmin who—quit of all views about past and future, unbiassed by the bondage of pleasures of sense, passing beyond solitude's joys and bliss immaterial—develops and dwells in the poise which knows neither pleasure nor pain, and feels this to be excellent and good. When this poise dies away, immaterial bliss arises ; when this bliss dies away, poise arises once more,—again like the alternation of shade and blazing heat ; and the Truth-finder knows well [237] the ebb and flow. Seeing that all this is composite . . . leaves it all behind.

Next, we come to another recluse or brahmin who—quit of all views about past or future, unbiassed by the bondage of pleasures of sense, passing alike beyond solitude's joys, immaterial bliss and the poise that knows neither pleasure nor pain—comes to the vision that he has found Peace, is dead to the world and grasps at nothing. Knowing well what his vision is, the Truth-finder observes that this reverend Almsman

conceives that Nirvana is only a salutary path to tread ; he grasps either at views about the past or the future, or at bondage to pleasures of sense, or at the joys of solitude, or at immaterial bliss, or at the poise that knows neither pleasure nor pain ; and that, though he thinks he has found Peace, and is dead to the world, and grasps at nothing, yet grasping is alive within him. Seeing that all this is composite . . . leaves it all behind.

It is into the perfect way of utter Peace that the Truth-finder has won full Enlightenment, to wit into the Deliverance that knows no grasping and has thought out the true nature of the rise, the fall, the satisfactions, the perils and the outcome of the six organs of sense ; this is the Truth-finder's perfect way of utter Peace [238] and his Deliverance.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CIII. KINTI-SUTTA.

ODIUM THEOLOGICUM.

THUS have I heard. Once when the Lord was staying at Kusinārā in the Sacrificial Wood, he addressed the listening Almsmen as follows :—What think ye of me, Brethren? Is it to get robes or alms, is it to get lodging or to secure some future or other hereafter that the recluse Gotama preaches his Doctrine?

No, sir ; it is not for such reasons.

If you think it is not for that, what is it you think of me?

What we think, sir, is that the Lord is compassionate and merciful and that it is out of compassion that he preaches his Doctrine.

Well then, Almsmen, you must school yourself in the higher lore which I have taught you, to wit the four Themes (*sati-paṭṭhāna*), the four Bases of psychic power (*iddhi-pāda*), the fivefold Sphere of sense (in-

driya), the five Forces (bala), the seven [239] Factors of Enlightenment (bojjhanga) and the Noble Eightfold Path. In this higher lore you must school yourselves in unity and harmony without strife.

So schooling yourselves, you may find two Almsmen maintaining divergent views on the Abhidhamma. In the first case, if you find the two differing both as to the meaning and as to the letter, first send for the Almsman of the one faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, bidding him not to stir up strife. Next send for that Almsman of the opposing faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, begging him not to stir up strife. Thereby what is erroneously held is to be recognized as erroneous; and the Doctrine and Rule are to be duly set forth accordingly. Proceed likewise if the divergence is confined either to the meaning or [240] to the letter, or if there be really no divergence at all but real agreement between both sides on both aspects. Thereby what is erroneously held is to be recognized as erroneous, where it is erroneous; and what is correctly held is to be recognized as being correct, where it is correct; [241] and the Doctrine and Rule are to be duly set forth, with these recognitions.

Also, as thus you school yourselves in unity and harmony without strife, an Almsman may be guilty of an offence or a transgression. In such case be in no hurry to reprove;—the individual must be studied. In one case you may conclude that it will neither harass you nor annoy him,—inasmuch as he is not a man of wrath and nasty temper, nor is he dense, but easy to convince; and you see your way to make him grow out of wrong things and to establish him in the right;—if such be your conclusion, it is proper to speak out. In another case, if you conclude that it will not harass you but will annoy him;—inasmuch as he is a man of wrath and nasty temper, and is dense and hard to convert; but you see your way to make him grow out

of wrong things and to establish him in the right, then his annoyance is a small matter ;—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In a third case, if you conclude that it will harass you but not annoy him,—inasmuch as he is not a man of wrath and nasty temper, nor is he dense, but hard to convert ; yet you see your way to make him grow out of wrong things and to establish him in the right ; your being harassed is a small matter ;—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In yet another case, if you conclude that it will both harass you and annoy him,—inasmuch as [242] he is a man of wrath and bad temper, both dense and hard to convert ; yet you see your way to make him grow out of wrong things and to establish him in the right ; your being harassed and his being annoyed are small matters ;—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In a final case, if you conclude that it will both harass you and annoy him,—inasmuch as he is a man of wrath and nasty temper, dense and hard to convert ; and you cannot see your way to convert him from wrong to right ;—with such a man you must not be careless of your own poise of mind.

Herein, as you school yourselves in unity and harmony without strife, there may arise among you trends of converse, aberrations of view, malevolence, heartburnings, and discontent. In such a case, first send for that Almsman from the warring factions whom you deem the more amenable, and tell him that, if the Master knew it, he would condemn all this that had arisen in a united Confraternity. If he answered aright, he would answer that the Master would condemn it all and that, if it did not come to an end, Nirvana could not be realized. Thereafter the Almsman whom you deem most amenable in the opposite faction, should have it put to him ; and, if he answered

aright, he too would answer that the Master would condemn it all and that, [243] if it did not come to an end, Nirvana could not be realized.

If now the responsible Almsman were asked by his fellows whether in his hands those Almsmen had grown out of wrong things and been established in the right, his best answer would be that from the Lord he had learned the Doctrine and taught it to those Almsmen,—who had subsequently grown out of wrong and had stablished themselves aright. By such an answer, he would neither vaunt himself nor disparage others ; he sets forth the full Doctrine ; nor is there any operative utterance, major or minor, which excites condemnation.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CIV. SĀMAGĀMA-SUTTA.

UNITY AND CONCORD.

THUS have I heard. Once while the Lord was staying among the Sakyans at Sāmagāma, Nātaputta the Nigaṇṭha had died recently at Pāvā. At his death the Nigaṇṭhas were broken up ; they split into two, and led lives of quarrels, strife and contentions, assailing one another with shafts of wounding speech, such as—You know nothing of this Doctrine and Rule ; I do, though you never will. You walk in error, but I aright. There is sense in what I say ; none in what you say. You end just where you should begin [244] and begin where you should end. Your elaborate thesis is knocked endwise ; your argument is floored ; and you are beaten. Go and learn better, or else at once get out of your tangle—if you can. Wholesale slaughter, methinks, was afoot among Nātaputta's Nigaṇṭhas ! Even the white-clad laity who followed Nātaputta evinced the disgust and displeasure and

repugnance, that must result from a Doctrine and Rule so inadequately set forth and expounded, so lacking in efficacy and prospect of peace for the heart, a Doctrine and Rule without an All-enlightened founder, and now reft of foundations and void of consolation.

Now Cunda, the novice, who had spent the rainy months at Pāvā, came to the reverend Ānanda at Sāmagāma and reported the foregoing to him. Ānanda said the story was one to bring before the Lord,—to whom, in company with Cunda, he proceeded and to whom, after salutations, [245] he related what he had heard from Cunda,—adding his hope that, when the Lord died, no quarrels would arise in the Confraternity, to the general grief and sorrow and hurt of many folk and to the grief and pain alike of gods and men.

What think you, Ānanda? Do you observe even a couple of Almsmen at variance about the higher lore I have taught you, to wit the four Themes, the four Bases of psychic power, the fivefold Sphere of sense, the five Forces, the seven Factors of Enlightenment, and the Noble Eightfold Path?

No. But those who are about the Lord might, at his death, stir up quarrels in the Confraternity respecting rigours of the regimen or of the Code (*pātimokkha*). Such quarrels would make for the general grief and sorrow and hurt of many folk, and the grief and pain alike of gods and men.

Of little concern, Ānanda, are quarrels respecting rigours of regimen or of the Code; it is possible quarrels in the Confraternity about the Path or the course of training which really matter.

There are six roots from which disputes grow, Ānanda.—Take, first, a man of wrath and nasty temper, who shows no respect or obedience to the Master or the Doctrine or the Confraternity, and does not carry out his course of training to the full. This is the kind of man who [246] breeds disputes, to the general grief . . . gods and men; and if you detect—

within yourself or without—such a root of quarrels, then strive to extirpate the evil thing; for, if you succeed in detecting it, that particular root of disputes will not sprout into anything to trouble your lives thereafter. And the same applies to the five other roots of disputes, in men that are hypocritical and fraudulent; envious and jealous; guileful and deceitful; full of evil desires and wrong views; or absorbed in temporal ideas which they hug tightly and will not loose their hold.—[247] These are the six roots from which disputes grow.

There are four Adjudications (*adhikaraṇa*), relating severally to disputes, censure, transgressions and obligations; and there are seven settlements of Adjudications, for settling and deciding Adjudications, as they arise from time to time. A summary verdict with parties present may be given; or an innocence verdict; or a verdict of past insanity; confession may be admitted; a Chapter's decision may be taken; also there is specific wickedness; and there is covering up.

How does a summary hearing come into play?—Suppose there is a dispute between Almsmen as to what is and what is not the Doctrine or Rule. The whole body of Almsmen is to meet and thresh the matter out in the light of the Doctrine, till there is agreement, and then to settle it conformably with such agreement. This is how a summary hearing comes about and this is how some Adjudications are settled, namely by summary hearing.

How does a Chapter's decision come into play?—If the local Almsmen cannot settle the matter locally, they are to go where there are a larger number of Almsmen in residence; and there the whole conjoint body is to assemble and thresh the matter out in the light of the Doctrine, till there is agreement and then to settle it conformably with such agreement. This is how a majority agreement comes about and this is how some Adjudications are settled, namely by a Chapter's decision.

How does innocence come into play?—Suppose Almsmen charge an Almsman with this or that grave transgression or offence meriting expulsion or bordering on it. If when they ask him to remember whether he has been guilty of this, he says he has no remembrance of it, [248] he may be given a verdict of innocence. This is how a protestation of innocence comes into play, and this is how some Adjudications are settled, namely by a verdict of innocence of conscience.

How does a verdict of past insanity come about?—Suppose Almsmen charge an Almsman . . . no remembrance of it; and suppose that, when he denies it, the spokesman presses him to say whether he is quite sure he has no remembrance of it, he replies that, being distraught, he had perpetrated much in act and speech which did not beseem a recluse, but that he has no remembrance of it and that this particular thing was done when he was out of his mind. In that event he must be given a verdict of past insanity. This is how a verdict of past insanity comes about and this is how some Adjudications are settled, namely by a verdict of past insanity.

How does confession come into play?—Suppose an Almsman, whether reproved or not, remembers his offence, discloses it and lays it bare. He must go, with his robe over one shoulder only, to a senior Almsman, bow down at his feet and then, squatting humbly down on his heels and with folded palms outstretched, say that he has been guilty of a specified offence and that he acknowledges it. The senior will then ask him if he is fully alive to his guilt; and, on his replying that he is, will ask whether he will keep watch and ward over himself in future, and shall receive an assurance that he will. This is how confession comes about, and this is how some Adjudications are settled, namely by confession.

[249] How does specific wickedness come into play?—Suppose Almsmen charge an Almsman with this or that grave transgression or offence meriting expulsion or bordering on it, and ask him to remember

whether he has been guilty of this ; and suppose he says he has no remembrance of it but, being pressed by the spokesman to say whether he is quite sure he has no remembrance of it, replies that, without being asked, he will acknowledge having committed this or that trivial offence ; and therefore could not conceivably, when specifically asked, fail to acknowledge so grave a transgression or offence, meriting expulsion or bordering on it. Suppose the spokesman, taking note of his acknowledgment of the trivial offence and repudiation of the major charge, still presses him to remember whether he is quite sure he has no remembrance of the major charge, and now elicits the answer that he does remember being guilty of it and that his former denials were hasty and did not express his meaning. This is how recalcitrancy comes about and this is how some Adjudications are settled, namely by extracting admissions from the recalcitrant.

[250] How does covering up come into play ?—Suppose that Almsmen living in contentions and strife and disputes collectively perpetrate much in act and speech which does not beseem recluses. The whole body is to meet and a sage Almsman from among one of the two factions is to rise up, with robe over one shoulder and with folded palms extended, and to make known to the Confraternity as follows :—I ask to be heard by the Confraternity. Living here in contentions and strife and disputes, we have perpetrated much in act and speech which does not beseem recluses. If the assembly deems it proper for adoption, I, by a covering up motion, will, in full conclave, set forth, both for the others here and for myself, their offences and my own,—gross sins and mundane offences always excepted. Then a sage Almsman from the opposite faction is to second the motion in like terms. This is how the motion for covering-up comes into play and this is how some Adjudications are settled, namely by covering up (collective shortcomings as with heaped up bracken).

Six in number, Ānanda, are the things, in them-

selves conciliatory friendly and respectful, which conduce to accord, harmony, concord and unity. Firstly, an Almsman is instant in acts of love, both overtly and in secret, to his fellows in the higher life; this is a thing, in itself conciliatory friendly and respectful, which conduces to accord harmony concord and unity. Secondly, an Almsmen is instant in words of love . . . and unity. Thirdly, an Almsman is instant in thoughts of love . . . [251] and unity. Fourthly, whatsoever an Almsman receives that is lawful and lawfully received, this, even to the last crumb in his bowl, he shares equally and without favour among all his virtuous fellows in the higher life; this is another thing, in itself conciliatory friendly and respectful, which conduces to accord harmony concord and unity. Fifthly, an Almsman lives, both overtly and in secret, in virtue among his fellows in the exercise of those virtues in their unbroken entirety without flaw or blemish, which mark the freed man, which have been lauded by the wise, which are embraced for their own sake and lead to rapt concentration;—this is another thing, in itself . . . and unity. Sixth, an Almsman lives among his fellows, both overtly and in secret, in the exercise of those Noble views which make for salvation and lead the man who acts accordingly unto the utter destruction of all Ill. This is the sixth and last thing, in itself . . . and unity.

If, Ānanda, you embrace and practise these six conciliatory things, do you find therein anything either small or great with which you would not agree?

No, sir.

Therefore, Ānanda, embrace and practise these six conciliatory things; and it will be to your lasting weal and welfare.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CV. SUNAKKHATTA-SUTTA.

LEECHCRAFT.

[252] THUS have I heard. Once when the Lord was staying in Vesālī, in the Hall of many Storeys, a host of Almsmen in the Lord's presence declared their progress in the words:—Rebirth is no more; we have lived the highest life; our task is done; for us there is now no more of what we have been.

This came to the ears of Sunakkhatta the Licchavi, who came to the Lord and after salutations sat down to one side, saying he had heard of these numerous Almsmen's declaration of progress, and asking the Lord whether they had really won all they professed or whether some of the Almsmen were extravagant in their professions.

Some of them have really won what they profess, whilst others are extravagant in their professions. As regards the latter, the Truth-finder decides to instruct them in the Doctrine and deals with them accordingly,—as, moreover, he does with foolish persons who frame questions with which [253] they trouble him.

Now is the time for that, Lord; now is the time for that, Blessed One. The lesson the Lord teaches will be listened to and treasured up in the Almsmen's memories.

Then listen and pay attention, Sunakkhatta; and I will speak.

Yes, sir, said Sunakkhatta the Licchavi, to whom the Lord thus began:—Five strands make up pleasures of sense,—visible shapes to be discerned by the eye, sounds to be discerned by the ear, odours to be discerned by the nostrils, tastes to be discerned by the tongue, and touch to be discerned by the body at large,—all of them delightful pleasant agreeable and attractive, all of them pleasurable and fraught with lusts. It may be that an individual's heart is set on material things.

As he is, so is his conversation ; to this pattern his thoughts and ideas conform ; he looks up to a kindred soul and rejoices in him. When talk turns on Permanence, he does not listen or give ear, nor yearn to learn about it, nor does he look up to or rejoice in the man who does. It is just as if a man long absent from his village or township were to meet another just come from there and were by enquiry of him to be assured that the place was going on well with plenty of food and little sickness about. [254] What think you, Sunakkhatta ? Would the man listen and give ear and yearn to learn ? Would he look up to and rejoice in the other ?

Yes, sir.

Even so, an individual's heart may be set on worldly things. As he is, so is his conversation . . . or rejoice in the man who does. He is to be known as a worldling.

It may be that an individual's heart is set on Permanence. As he is, so is his conversation ; to this pattern his thoughts and ideas conform ; he looks up to a kindred soul and rejoices in him. When talk turns on worldly things, he does not listen or give ear, nor yearn to learn about them, nor does he look up to and rejoice in the man who does. Just as a sere and yellow leaf loosed from its stalk can never be green again, even so is one whose heart is set on Permanence and who is loosed from the pursuit of worldly things. He is to be known as the man from worldly bondage free, whose heart is set on Permanence.

It may be that an individual's heart is set on the Realm of Naught. As he is, so is his conversation ; to this pattern his thoughts and ideas conform ; he looks up to a kindred soul and rejoices [255] in him. When talk turns on Permanence, he does not listen or give ear, nor does he yearn to learn about it, nor does he look up to and rejoice in the man who does. Just as a rock that is broken in twain can never be put together again, even so is it with the man who has broken the bonds of Permanence, and cleaves to the

Realm of Naught. He is to be known as the man from Permanence free, whose heart is set on the Realm of Naught.

It may be that an individual's heart is set on Neither-perception-nor-non-perception. As he is, so is his conversation; to this pattern his thoughts and ideas conform; he looks up to a kindred soul and rejoices in him. When talk turns on the Realm of Naught, he does not listen or give ear, nor does he yearn to learn about it, nor does he look up to and rejoice in the man who does. It is like a man who, after a dainty meal, throws away the scraps. Think you he would long to return thereto?

No, sir, because it is thought nasty.

Just in the same way the man whose heart is set on Neither-perception-nor-non-perception has thrown away the bonds of the Realm of Naught and is to be known as the man free from the Realm of Naught, whose heart is set on Neither-perception-nor-non-perception.

It may be that an individual's heart is set on supreme Nirvana. As he is, so is his conversation; to this pattern his thoughts and ideas conform; he looks up to a kindred soul and rejoices in him. When talk turns on Neither-perception-nor-non-perception, [256] he does not listen or give ear, nor does he yearn to learn about it, nor does he look up to and rejoice in the man who does. As a palm-tree with its crown lopped off which can never grow again, so is the man whose heart is set on supreme Nirvāna and who has lopped off the bonds of Neither-perception-nor-non-perception,—a thing without roots, a bare site, a thing that once has been and now can be no more. He is to be known as the man free from Neither-perception-nor-non-perception, whose heart is set on supreme Nirvana.

It may be that an individual reflects that:—The Recluse has said that Craving is an arrow, and that the virus of ignorance racks a man with lustful desires and spite. For me Craving's arrows are no more; the

virus of ignorance is gone; my heart is set on supreme Nirvana! If he is thus puffed up with his achievements, he will take to what is not good for one whose heart is set on supreme Nirvana;—he will take to sights and sounds, odours and tastes, things of touch and mental objects which are not good for him; and in the end passion will debase his heart and his debasement of heart will bring him either to death or to deadly woe. It is just like a man wounded by an arrow thickly smeared with poison, to whom his friends and kinsfolk bring a leech versed in arrow-wounds; and the leech opens up the orifice of the wound, probes it, [257] extracts the barb, and, in the mistaken belief that there is nothing poisonous left behind—though there is,—tells his patient that he has got the barb out and that there is nothing poisonous left behind. But you are not out of danger, he adds; so diet yourself properly and do not inflame the wound with improper food. Bathe and dress the wound from time to time, and by doing so prevent the old blood from caking over the orifice. Don't be out in the wind and sun so as to let the dust and dirt get in, but tend your wound with care so as to get it healed up. Says the patient to himself:—The barb is out and there is nothing poisonous left behind, and I am in no danger. So he sets to work to diet himself improperly, with the result that his wound is inflamed; he does not bathe or dress his wound from time to time, with the result that the old blood cakes round the orifice; he is out and about in wind and sun, with the result that the dust and dirt get in; nor does he nurse and tend his wound to heal it up. The joint consequence of improper diet and of the noisome effects of the poison left behind, is to make his wound swell up and bring him to death or deadly woe.

Precisely in the same way an Almsman may reflect that:—The Recluse has said that Craving is an arrow and that the virus of ignorance racks a man with lustful desires and spite. For me Craving's arrows are no more; the virus of ignorance . . . or to deadly woe. For death [258] it is, Sunakkhatta, in the Rule

of the Noble One, if an Almsman abandons his vocation and reverts to the lower state (of the laity); deadly woe it is if an Almsman is guilty of depravity.

Or an Almsman may reflect that:—The Recluse has said that Craving is an arrow and that the poisonous effects of ignorance rack a man with lustful desires and spite. For me Craving's arrows are no more; the poisonous effects of ignorance are gone; and my heart is set on supreme Nirvana! With his heart thus set on Nirvana, he eschews what is not good for one whose heart is so set;—he eschews sights and sounds, odours and tastes, things of touch and mental objects which are not good for him; and in the end [259] passion will fail to debase his heart and there is no debasement of heart to bring him either to death or to deadly woe.

It is just like a man wounded by an arrow thickly smeared with poison, to whom his friends and kinsfolk bring a leech versed . . . extracts the barb, and, knowing there is nothing poisonous left behind, tells his patient that he has got the barb out and that there is nothing poisonous left behind. You are in no danger, he adds; but diet yourself properly and do not inflame the wound with improper food. Bathe and dress the wound from time to time, and by doing so prevent the old blood from caking over the orifice. Don't be out in the wind and sun so as to let the dust and dirt get in, but nurse and tend your wound with care. Says this patient to himself:—The barb is out; there is nothing poisonous left behind; and I am in no danger. Nevertheless, he restricts himself to a diet that is good for him, and his wound does not get inflamed; he bathes and dresses his wound and carries out all the several directions of the leech,—with the joint consequence of careful diet and of no poison being left behind, that, with the closing up and healing of his wound, he neither dies nor comes to deadly woe.

Precisely in the same way an Almsman may reflect that: The Recluse has said that Craving is an arrow [260] and that the virus of ignorance racks . . . and

there is no debasement of heart to bring him either to death or to deadly woe.

I have used this illustration to explain what I mean, Sunakkhatta; and my meaning is this:—The wound signifies the six sense-organs within; ignorance is the poison; Craving is the arrow; the probe is mindfulness; the surgeon's knife is Noble Understanding; the leech is the Truth-finder, Arahāt all-enlightened. An Almsman who is in such full control of his six sense-organs as to see in attachments the root of Ill, and therefore to detach himself and to find Deliverance in eradicating attachments,—such an Almsman cannot possibly either surrender his body or devote his thought to attachments. Suppose there were a goblet, fragrant and fair to view, which was charged with poison; and suppose there came along a man fond of life and anxious to avoid death, fond of pleasure and averse from pain;—do you think he would drink of the goblet if he knew it would bring him, should he drink of it, to death or deadly woe?

No, sir.

[261] Just in the same way, Sunakkhatta, an Almsman who is in such full control . . . thought to attachments.

Suppose there were a venomous viper, and suppose there came a man fond of life and anxious to avoid death, fond of pleasure and averse from pain; do you think he would with hand or toe touch the viper which he knew would bring him, if it bit him, to death or deadly woe?

No, sir.

Precisely in the same way, if an Almsman is in such full control of his six sense-organs as to see in attachments the root of Ill and therefore to detach himself and to find Deliverance in eradicating attachments,—such an Almsman cannot possibly either surrender his body or devote his thought to attachments.

Thus spoke the Lord. Glad at heart, Sunakkhatta the Licchavi rejoiced in what the Lord had said.

CVI. ĀṆAÑJA-SAPPĀYA-SUTTA.

REAL PERMANENCE.

THUS have I heard. Once when the Lord was staying in the Kuru country,—a township of theirs is Kammassadhamma—he addressed the listening Almsmen as follows :—

Fleeting are pleasures of sense,—empty, false and vain, the creation of illusion and the chatter of fools. Pleasures of sense, whether here and now or hereafter, and the [262] perception of either kind of such pleasures are both under Māra's sway; they are his domain, his pasturage, his haunt and his resort. In them lurk those bad and wrong dispositions of heart which breed covetise and spite and clamour, and so hamper the progress in this creed of the disciple of the Noble that, he, recognizing all this, addresses himself to the task of developing his heart so as to overcome the World by concentrating his thought, in the conviction that thereby covetise and spite and temper will not come into being and that by their extermination his heart will cease to be dwarfed and will develop aright and beyond measure. Living up to this resolve to develop, his heart is satisfied with its scope, and therewithal he either now wins Permanence,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that this trend of an Almsman's consciousness may get him to Permanence.—This is deemed the first path to Permanence.

Again, the disciple of the Noble reflects that all pleasures of sense, both here and hereafter, and the perception of either kind of pleasures,—these and all visible Form, all consist of the four primary Elements or of derivatives therefrom. Living up to this resolve . . . get him to Permanence. This is deemed the second path to Permanence.

[263] Again, the disciple of the Noble reflects that fleeting and transient are all pleasures of sense, both

here and hereafter, and the perception of either kind of pleasure, together with all visible Form, present or to be, and also with all perception of Form, present or to be. But what is fleeting and transitory may not evoke joy nor claim a welcome nor attract! Living up to this resolve . . . get him to Permanence.—This is deemed the third path to Permanence.

Again, the disciple of the Noble reflects that fleeting and transient are the pleasures of sense, both here and hereafter, as also is the perception of either kind of pleasure,—together with all visible Form, present or to be, and with all perception of Form, present or to be, and also with all perception of Permanence. Yes, where all perceptions alike pass away and leave no trace behind, that is excellent and good, to wit the Realm of Naught! Living up to this resolve, his heart is satisfied with its scope and therewithal he either now wins the Realm of Naught,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that the Almsman's mental trend may get him to the Realm of Naught.—This is deemed the first path to the Realm of Naught.

Again, in the wilds or at the foot of a tree, the disciple of the Noble reflects that all this is void of a Self or anything like a Self. Living up to this thought, his heart is satisfied, and therewithal he now wins the Realm of Naught,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that the Almsman's mental trend may get him to the Realm of Naught.—This is deemed the second path to the Realm of Naught.

Again, the disciple of the Noble reflects that not anywhere is he aught of anything else nor is [264] aught of him anywhere in anything else. Living up to this thought, his heart is satisfied and therewithal he now wins the Realm of Naught,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that this trend of the Almsman's consciousness may get him to the Realm of Naught.—This is deemed the third path to the Realm of Naught.

Again, the disciple of the Noble reflects that fleeting and transient are all pleasures of sense, both here and hereafter, as also is the perception of every kind of pleasure,—together with all visible Form, present or to be, and with all perception of Form, present or to be, and with all perception of Permanence, and also with the Realm of Naught. Yes, where all perception passes away and leaves no trace behind, that is excellent and good, to wit Neither-Perception-nor-Non-Perception! Living up to this thought, his heart is satisfied and therewithal he now wins Neither-Perception-nor-Non-Perception,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that the trend of this Almsman's consciousness may get him to Neither-Perception-nor-Non-Perception.—This is deemed to be the path that guides to Neither-Perception-nor-Non-Perception.

At this point the reverend Ānanda said to the Lord:—Suppose the Almsman has reached the stage of indifference and poise which tells him that, if the past had not been, his present would not now be his, and that, if the future were not to come about, his future will not follow; and suppose that consequently he discards all that is and all that has come about;—has that Almsman won Nirvana?

It may or may not be his.

What is the cause and what are the conditions determining whether Nirvana is or is not his?

The Almsman who has reached this stage of indifference and poise [265] may rejoice in and welcome it and be attracted thereby; but if he does, then his mind derives therefrom support and sustentation. Now, no Almsman who is dependent on sustentation wins Nirvana.

Where does he find his sustentation?

From the sphere of Neither-Perception-nor-Non-Perception, Ānanda.

The Almsman, it might be said, derives his sustentation from the best source?

Yes, it is true that he does. But, take an Alms-

man who, having reached the same stage of indifference and poise, rejoices not nor welcomes nor is attracted thereby. Inasmuch as he does not feel like this, his mind derives therefrom no support nor sustentation. It is the Almsman who is independent of sustentation who has won Nirvana.

Wonderful, sir ; marvellous, sir ! Stage by stage has the Lord revealed how to traverse the Flood. And what, sir, is Noble Deliverance ?

Take the case, Ananda, of the disciple of the Noble who reflects that all these pleasures of sense, here or hereafter—with all perceptions of them, all Form, here or hereafter, with all perceptions of Form, all perceptions of Permanence, of the Realm of Naught, and of Neither-Perception-nor-Non-Perception, — all mean mere Individuality, whereas one thing only is Deathless, to wit, the heart's Deliverance, which knows no sustentation.

And now, Ananda, I have explained the several paths that guide to Permanence, to the Realm of Naught, to Neither-Perception-nor-Non-Perception, to traversing the Flood stage by stage, right up to Noble Deliverance. All that a fond and compassionate teacher can do for his disciples out of his compassion, [266] all that have I done for you. Here, Ananda, are trees under which to sit ; here are abodes of solitude. Ponder deeply and never flag ; lay not up remorse for yourself hereafter ;—this is my exhortation to you.

Thus spoke the Lord. Glad at heart, the reverend Ananda rejoiced in what the Lord had said.

CVII. GAṆAKA-MOGGALLĀNA-SUTTA.

STEP BY STEP.

[III. 1] THUS have I heard. Once when the Lord was staying at Sāvattthī in the Old Pleasaunce in the Palace which Migāra's mother gave, there came to

him the brahmin Gaṇaka-Moggallāna, who, after exchange of greetings, seated himself to one side, saying :—Just, Gotama, as this palace gives evidence of skill, execution and progress developing right up to the final stair,—so brahmins show a like gradual growth of skill, execution and progress both in learning the scriptures and in skill at arms and also in the mathematics of those of us who are accountants and make our living by accountancy. For when we take pupils to teach, we begin by making them count like this,—one, once ; two, twice ; three, thrice ; four, four times ; five, five times ; six, six times ; seven, seven times ; eight, eight times ; nine, nine times ; ten, ten times ; and we take them to a hundred. Can this Doctrine and Rule of yours, Gotama, show a like gradual growth in skill, execution and progress ?

[III. 2] Yes, it can, brahmin. Just as a skilful horse-breaker when a fine thoroughbred colt is put in his hands, begins by schooling it to the bit and then proceeds to further stages,—so does the Truth-finder begin his schooling of the human novice in his charge by telling the Almsman to be virtuous, to control his life by the canon law, to behave aright, to be fearful of little faults and to live by the precepts. This done, the Truthfinder proceeds with further schooling by telling him to guard the portals of sense and, when his eye sees a thing, not to be carried away either by its general presentment or by its detailed features ; and—inasmuch as, without control, the eye might overwhelm a man with appetites and dejection and with bad and wrong dispositions—so to live as to control the eye, to guard it, and to establish control over it. And as with the eye, so with the ear and the other five organs of sense, he should live to establish control over each of them. When the Almsman can guard the portals of sense, the Truth-finder proceeds with a further schooling by telling him to be temperate in eating and to take food purposely and philosophically, not for pleasure or for delight or for ostentation or for display, but only to support and maintain his body, to save

it from harm, and to aid the higher life,—his object herein being to put from him the old feelings and not to allow any new feelings to arise, to the end that the blameless lot may be his and well-being. When [III. 3] the Almsman is temperate in his eating, the Truth-finder proceeds with a further schooling by telling him to live the vigilant life, purging his heart at all seasons of rebellious thoughts, whether—by day or in the first watch of the night—he paces to and fro or sits down, or whether—in the middle watch of the night—he lies on his right side in the lion posture with foot on foot, mindful and purposeful, having appointed when he will arise. When the Almsman is vigilant, the Truth-finder proceeds with his further schooling by telling him to be always mindful and purposeful, acting mindfully and purposefully whether in going forward or back, in looking before or behind, in drawing in or stretching out his limbs, in conduct of cloak bowl and robes, in eating and drinking, in chewing and tasting, in attending to the needs of nature, in walking or standing still, in sitting or lying down, asleep or awake, speaking or silent. When the Almsman is mindful and purposeful, the Truth-finder proceeds with his further schooling by telling him to choose for himself a lonely lodging,—in the forest under a tree, in the wilds in cave or grot, in a charnel-ground, in a thicket or on bracken in the open. When he is back from his round for alms, he seats himself after his meal cross-legged and with body erect, with his heart set on mindfulness. His life is without appetite for things of the world, for he has purged away all appetite. He has put away all spite and is inspired by no spiteful thought but only with loving-kindness and compassion for all that lives. All torpor he has put from him; all torpor has gone out of his life; by insight, by mindfulness, and by self-collectedness he has purged his heart of torpor. Worry is his no longer, for he has put worry out of his life; his heart within him is tranquil and quit of all worry. Misgivings he has shed and outgrown; no questions

harass him; by right dispositions he has purged his heart of all misgivings. [III. 4] When he has put from him these five Hindrances and has understood how the heart's shortcomings weaken it, then, divested of pleasures of sense and divested of wrong dispositions, the Almsman develops and dwells in the First Ecstasy and successively . . . in the Second, Third and Fourth Ecstasies.

Such, brahmin, is my schooling of those who are still under training and are not yet emancipated, but are in quest of union with utter Peace. As for those who are Arahats, in whom the Cankers are no more, who have lived the highest life, whose task is done, who have won their weal and outworn the Fetters that bind man to existence, who are Delivered by the plenitude of Knowing,—for such, these qualities conduce both to well-being here and now and also to mindfulness and self-collectedness.

At this point the brahmin asked the Lord whether, with this guidance and instruction by him, all his disciples or only some of them won the ultimate goal of Nirvana.

Some do, brahmin, and some do not.

What, Gotama, is the cause and condition why, though Nirvana exists and the road to it exists and you show the way, it is only some and not all disciples who, with this guidance and instruction, succeed in winning the ultimate goal of Nirvana?

That leads me to ask you, brahmin, a counter-question, which please answer as you deem fit. Do you think you know the road to Rājagaha?

[III. 5] Yes, I do.

What think you, brahmin? Suppose there came to you a man who wanted to go to Rājagaha and asked you to tell him the way thither; and suppose you told him where his road lay and that, if he went a little way along it, he would first see a certain village, then a certain township a little further on, and still a little further on he would see Rājagaha with all its lovely pleasaunces and lovely woods and lovely spaces

and lovely lakes; and suppose further that, with this guidance and instruction from you, that man took a cross-road and went west. Suppose now a second man came to you who wanted to go to Rājagaha and was by you told the route exactly as you had told the first man; and suppose that, with this guidance and instruction from you, he got safely to Rājagaha. What, brahmin, is the cause and condition why, while Rājagaha exists and the road to it exists and you tell them the way, one man takes a cross-road and goes west, while another gets safely to Rājagaha?

[III. 6] Where is my responsibility, Gotama?—I only indicate the way.

Just in the same way, brahmin, while Nirvana exists and the road to it exists and I tell them the way, some of my disciples do, and others do not, succeed, with this guidance and instruction, in winning the ultimate goal of Nirvana. Where is my responsibility, brahmin? The Truth-finder only indicates the way.

Hereupon the brahmin said to the Lord:—The reverend Gotama dwells not with those whom not faith but search for a livelihood impels to go forth as Pilgrims from home to homelessness; dwells not with cunning and deceitful tricksters, vain and puffed-up, raucous and babbling, keeping no watch over the portals of sense, intemperate in their eating, devoid of vigilance, taking no thought of their vocation nor keen in its discipline, acquisitive and crafty, foremost in backsliding, intolerant of the yoke, indolent and slack, bewildered and flustered, unstable and wandering, witless and drivelling. Gotama dwells only with those young men whom faith leads forth as Pilgrims from home to homelessness, in whom the aforesaid shortcomings find no place but only their counterparts in virtue. Just as black *anusāri* is accounted chief among fragrant roots and red sandalwood chief among fragrant woods and [III. 7] jasmine chief among fragrant flowers,—so is the teaching of the reverend Gotama in the van of to-day's gospels. Wonderful, Gotama; wonderful! . Even as one might set

upright again what had been cast down, or reveal . . .
refuge from this day forth while life lasts.

CVIII. GOPAKA-MOGGALLĀNA-SUTTA.

GOTAMA'S SUCCESSOR.

THUS have I heard. Once when, soon after the passing of the Lord, the reverend Ānanda was staying at Rājagaha, in the Bamboo-grove where the squirrels were fed, Ajātasattu, King of Magadha, son of the Videha princess, was putting Rājagaha's defences in repair, out of suspicions of King Pajjota. Early in the morning, Ānanda, duly robed and bowl in hand, went into Rājagaha for alms, but, bethinking him that the hour was too early yet, decided to go to the works which the brahmin Gopaka-Moggallāna had in charge; and thither he betook himself. Seeing him coming some way off, the brahmin invited him to approach as a welcome visitor after so long an absence and put out for him a seat on which Ānanda seated himself, [III. 8] while the brahmin sat down on a lower seat and said :—Is there a single Almsman who in every respect and in every particular possesses all the qualities that were possessed by the reverend Gotama, the Arahat all-enlightened ?

No, Brahmin. For the Lord made a Path where path there was none, traced out a Path where path there was none, and revealed a Path till then unrevealed; he knew and saw the Path; master of the Path was he. To-day his disciples follow him in the Path which has come to them from him.

Their talk was cut short by the arrival of the brahmin Vassakāra, a minister of the Magadha court, who came, in the course of an inspection of the works at Rājagaha, to the works which Gopaka-Moggallāna had in charge. Seating himself after courteous greetings to Ānanda, Vassakāra asked what had been the topic of their interrupted conversation. And

Ānanda repeated Gopaka-Moggallāna's question and [III. 9] his own answer, which had been followed by Vassakāra's arrival.

Is there any particular Almsman, Ānanda, who was designated by the reverend Gotama to be at his decease your alternative refuge, and to whom, in his place, you might have recourse to-day ?

No.

Is there any such Almsman chosen for this purpose by the Confraternity and designated as such by Elders and Almsmen ?

No.

Having no such alternative refuge, how come you to be in such unison ?

We lack not an alternative refuge, brahmin ; we have one in the Doctrine.

I note your several answers to my several questions [III. 10] and can only ask what your words mean.

The Lord who knew and saw, the Arahāt all-enlightened, prescribed a rule of life and laid down a canon law. Every sabbath all of us who live in the precincts of a village meet as a body and in meeting enquire what each is doing. If, when this is being told us, an offence or a transgression by an Almsman is disclosed, we make him act according to the Doctrine and according to book. It is not by us, we hold, but by the Doctrine that he is constrained.

Is there any one particular Almsman whom to-day you respect and revere, to whom you show honour and worship and to whom you look up with respect and reverence ?

Yes.

In answer to my previous questions, you have already told me that Gotama designated no Almsman as an alternative to himself as your refuge at his death, and that [11] the Confraternity has designated no one since ; but now you tell me there is an Almsman whom you revere and in dependence on whom you live in respect and reverence. What can your words mean ?

The Lord indicated ten blissful qualities, the

presence of which impels us to respect and revere a man, to honour and worship him, and to look up to him with respect and reverence. What are these ten qualities?—Take an Almsman who is virtuous, who lives conformably to the canon law, who behaves aright, who is fearful of little faults and undertakes a training according to the precepts. He learns much, remembers much, stores and treasures much. All doctrines that are fair at the outset, fair in the middle and fair in their close, which set forth with text and meaning the higher life in all its perfection and purity,—all these are heard, learned by heart, garnered by recital, turned over and over in his mind and penetrated by vision. He is content with his raiment and other requisites. At will and readily he joys in the Four Ecstasies in all their pellucidity and with all their comfort here and now. He develops in turn each several psychic power;—from being one he becomes manifold, from being manifold he becomes one, is visible or invisible, passes at will through wall or fence or hill as if in air, passes in and out of the solid earth as if it were water, walks on the water's unbroken surface as if it were the solid earth, [12] sitting in state glides through the air like a bird on the wing, touches and handles the sun and moon in their power and might, and extends the sovereignty of his body right up to the Brahmā world. By the ear Celestial which is pure and far surpasses the human ear, he hears sounds celestial and sounds human, both far and near. His heart knows the heart of other creatures and other men, knows them for what they are,—the heart where passion dwells as passionate, the passionless heart as passionless, the unkind heart as unkind, the kindly heart as kindly, the deluded heart as deluded, the undeluded heart as undeluded, the concentrated heart as concentrated, the unconcentrated heart as unconcentrated, the great heart as great and the little heart as little, the inferior heart as inferior and the superior heart as superior, the steadfast heart as steadfast and the unsteadfast heart as unsteadfast,

the heart Delivered as Delivered, and the heart undelivered as undelivered. He recalls his own divers existences of the past, a single birth, two births . . . (*etc. as in Sutta No. 4*) . . . in all their details and features. With the Eye Celestial, which is pure and far surpasses the human eye, he sees creatures in act to pass hence and to appear elsewhere, creatures lowly or debonair, fair or foul to view, all passing to fare according to their deserts. By the eradication of the Cankers, he—here and now, and of himself—knows, realizes, develops and dwells in that Deliverance of heart and mind in which the Cankers are no more.

These, brahmin, are the ten blissful qualities indicated by the Lord, the presence of which impels us to respect and revere a man, to honour and worship him, and to look up to him with respect and reverence.

[18] At this point the brahmin Vassakāra, minister of the Magadha court, said to Upananda, the Commander in Chief:—What think you? If it be thus that these reverend men respect the man worthy of respect, revere the man worthy of reverence, honour the man worthy of honour and worship the man worthy of worship,—surely they are right herein. If they did not give to such a man their respect and reverence, their honour and worship,—to what could they possibly give it?

Turning to Ānanda, the brahmin next asked where he was living and was told it was in the Bamboo-grove; he also asked whether the grove was pleasant and free from voices and noise, sheltered from winds, and favourable to meditation.

Yes, indeed, brahmin,—as befits rangers and wardens (Gopaka) like yourself.

Yes, indeed, Ānanda,—as befits reverend men who practise Ecstasies and engage therein. For, such men engage in Ecstasy and practise it. Once when the reverend Gotama was staying at the Gabled Hall in the Great Wood of Vesālī, I went to him and heard him speak of Ecstasy in many a figure. He both

practised Ecstasy and engaged in it. He was an advocate of all Ecstasy.

The Lord, brahmin, did not advocate all Ecstasy nor did he condemn all Ecstasy. What kind [14] of Ecstasy did he condemn?—Take the case of a man whose heart is swayed and dominated by passion and who has no real knowledge of a true refuge from the passion within him. Inside his heart he hugs passion, as in Ecstasy he muses and bemuses, un-muses and de-bemuses. And the same holds good if his heart is swayed and dominated by spite, torpor, flurry and worry, or doubt. It was this kind of Ecstasy that the Lord contemned. The kind of Ecstasy which the Lord advocated was when, divested of lusts and wrong dispositions, an Almsman develops and dwells in the First—and successively in the Second, Third and Fourth—of the Four Ecstasies.

This goes to show that he blamed blameworthy Ecstasy and praised the praiseworthy. And now, Ānanda, I must be going; for I am busy and have much to do.

At your own good time, brahmin.

[15] So with grateful thanks for what Ānanda had said, the brahmin Vassakāra rose up and went his way. He had not been gone long before the brahmin Gopaka-Moggallāna said :—The reverend Ānanda has not however answered the question I put to him.

Did I not tell you, brahmin, that there was no single Almsman who in every respect and in every particular possessed all the qualities possessed by the Lord, the Arahāt all-enlightened? And that because the Lord made a Path where Path there was none, traced out a Path till then unrevealed; he knew and saw the Path; master of the Path was he. To-day his disciples follow him in the Path which has come down to them from him.

CIX. MAHĀ-PUṆṆAMA-SUTTA.

THE PERSONALITY CRAZE.

THUS have I heard. Once when the Lord was staying in the palace of Migāra's mother in the Old Pleasaunce at Sāvattthī, the Lord was seated, as it was the sabbath of the full moon, with the Confraternity around him in the moonlight, when an Almsman arose and respectfully asked if he might put a question to the Lord. Bidden to resume his seat and put his question, that Almsman said to the Lord :—Are there, sir, five factors of attachment,—[16] to wit, form, feeling, perception, the constituents and consciousness.

Yes.

To his grateful thanks the Almsman added the further question :—From what root do these five factors grow?

From desire.

Is attachment identical with the factors of attachment. Or is there attachment apart from the factors?

The answer to the first part of your question is in the negative, and in the affirmative to the second part. The passion of desire in the factors constitutes attachment.

Does that passion of desire, sir, vary in the five factors?

It does. Take a man whose thought is in the here-after either to have this or that form, or these or those feelings, or these or those perceptions, or these or those constituents, or this or that consciousness,—this is how the passion of desire varies in the five factors of attachment.

How far, sir, can the factors be defined?

The form-factor is any form—[17] the feeling-factor is any feeling—the perception-factor is any perception—the constituents-factor is any constituent—and the consciousness-factor is any consciousness—belonging to past, future or present, internal or external, gross

or delicate, lowly or debonair, far or near. Thus far, Almsman, can the factors be defined.

What is the cause and condition for affirming each of these factors, respectively?

The four prime elements (earth, water, fire and air) are the cause and condition for affirming the form-factor, as is Contact (phassa) for affirming the feeling-factor, the perception-factor and the constituents-factor. The Name-and-Form of the individual (nāma-rūpa) are the cause and condition for affirming the consciousness-factor.

How does the Personality view (sakkāya-diṭṭhi) come about?

Take the case of the uninstructed everyday man who has no vision of the Noble Ones and is unversed and untrained in the Doctrine of the Noble Ones, who has no vision of the Excellent Ones and is unversed and untrained in the Doctrine of the Excellent Ones;—such a one views form as Self, or Self as possessing form, or form in Self, or Self in form. He does the same with feeling and perception, with the constituents and with consciousness. [18] This is how the Personality view comes about.

How does it not come about?

Take the case of an instructed disciple of the Noble Ones, who has got vision of the Noble Ones and is versed and trained in their Doctrine, who has got vision of the Excellent Ones and is versed and trained in their Doctrine; such a one does not view form as Self, nor Self as possessing form, nor form in Self, nor Self in form. He behaves similarly with feeling and perception, with the constituents and with consciousness. This is how the Personality view does not come about.

What is the satisfaction, what is the peril, and what is the escape in the case of each of the five, respectively?

The satisfaction in form is the pleasure and content that arises from form. The fact that form is fleeting, charged with Ill and subject to change is form's peril.

The removal and discarding of the passion of desire for form is the escape from form. And the same applies to feeling and the rest.

What must a man know and see in order that, alike in his conscious body and externally in phenomena in general, there should not come about a trend to pride in 'I' and 'mine'?

He sees and fully knows, causally and truly, that no form whatsoever—past present or future, internal or external, gross or delicate, lowly or [19] debonair, far or near—is either 'mine' or 'I' or 'Self of mine.' And this too he sees and knows equally of feelings, perceptions, the constituents and consciousness. This is how that trend to pride does not come about.

Here to another Almsman's mind there presented itself the following consideration :—So it appears that there is no Self in feeling or perception or the constituents or in consciousness. With what Self will self-less happenings find contact?

Reading with his heart that Almsman's heart and thoughts, the Lord went on to say to the Almsmen :—But the case may arise that some foolish person, without knowledge and in his ignorance, with a heart dominated by Craving, may imagine the Master's teaching is to be superseded by the idea that, as it appears there is no Self in feeling or in perception or in the constituents or in consciousness, with what Self will self-less happenings find contact? Now you, Almsmen, who have been by me trained in causal sequence, everywhere and in every thing,—what do you say? Is form permanent or transient?

Transient, sir.

Is the transient a weal or an Ill?

An Ill, sir.

Is it proper to regard the transient Ill which is the creature of change as 'mine' or 'I' or 'my Self'?

No, sir.

Is it the same with feeling and the rest?

[20] Yes, sir.

Consequently, you have to see and fully know,

causally and truly, that no form whatsoever—no feeling whatsoever—no perception whatsoever—no constituents whatsoever—no consciousness whatsoever—be they past present or future, internal or external, gross or delicate, lowly or debonair, far or near,—is either ‘mine’ or ‘I’ or ‘Self of mine.’ Seeing this clearly, the instructed disciple of the Noble Ones is awearry of form, awearry of feeling, awearry of perception, awearry of the constituents, and awearry of consciousness; and, being awearry, comes to be passionless and by passionlessness finds Deliverance; being Delivered, he comes to know his Deliverance in the conviction :—Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

During the course of this exposition, the hearts of full sixty Almsmen were by detachment Delivered from the Cankers.

CX. CŪĻA-PUNṆAMA-SUTTA.

BAD MEN AND GOOD.

THUS have I heard. Once when the Lord was staying in the palace of Migāra’s mother in the Old Pleasaunce at Sāvattḥī, the Lord was seated, as it was the sabbath of the [21] full moon, with the Confraternity around him in the moonlight. Surveying the silent Confraternity of silent Almsmen, the Lord addressed them as follows :

Can a bad man tell that another bad man is bad ?

No, sir.

Quite right, Almsmen; it is impossible and inadmissible. Can a bad man tell a good man ?

No, sir.

Quite right, Almsmen; this too is impossible and inadmissible. A bad man is bad in his nature,

nurtured on bad, bad in his thoughts, bad in his resolves, bad in his speech, bad in his doings, bad in his views, bad in his distribution of alms. How is he bad in his nature?—The bad man is devoid of faith, devoid of shame, devoid of scruples, uninstructed, inert, unmindful, empty of wisdom. How is the bad man nurtured on bad?—He finds his friends and his associates among such recluses and brahmins as are devoid of faith . . . empty of wisdom. How is the bad man bad in his thoughts?—His thoughts are malevolent to himself, malevolent to others, malevolent to both himself and others. How is he bad in his resolves?—In his resolves he is malevolent to himself, malevolent to others, malevolent to both himself and others. [22] How is he bad in his speech?—He is a liar, or a traducer, violent in his language or a tattler. How is he bad in his doings?—He slays or robs or fornicates. How is he bad in his views?—He holds the view that there is no such thing as alms or sacrifice or oblations, that there is no such thing as the fruit and harvest of deeds good or bad, that there is no such thing as this world or the next, that there are no such things as either parents or a spontaneous generation elsewhere, that there are no such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this world and make it all known to others. How is the bad man bad in distributing alms?—He is casual in his giving, gives neither with his own hand nor with consideration, gives only the scraps away, heedless of retribution to come. Such a bad man at the body's dissolution after death passes away to fare as bad men fare,—in purgatory or as a brute beast.

Can a good man tell a good man, Almsmen?

[23] Yes, sir.

Quite right; it is possible for a good man to tell a good man. Can a good man tell a bad man?

Yes, sir.

Quite right; it is possible for a good man to tell

a bad one. A good man is good in his nature, nurtured on good, good in his thoughts, good in his aims, good in his speech, good in his doings, good in his views, good in his distribution of alms. How is he good in his nature?—The good man has faith, has conscience, has scruples, is instructed, zealous, mindful and wise. How is the good man nurtured on good?—He finds his friends and his associates among such recluses and brahmins as have faith . . . and wise. How is the good man good in his thoughts?—His thoughts are benevolent to himself, benevolent to others, benevolent to both himself and others. How is he good in his aims?—In his aims he is benevolent to himself, benevolent to others, benevolent to both himself and others. How is he good in his speech?—He eschews lying and traducing, he eschews violence in his language and tattling. How is he good in his doings?—He eschews slaying and robbing [24] and fornicating. How is he good in his views?—He holds that there is such a thing as alms and sacrifice and oblations, that there is such a thing as the fruit and harvest of deeds good and bad, that there is such a thing as this world and the next, that there are such things as parents and a spontaneous generation elsewhere, that there are such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this world and made it all known to others. How is the good man good in distributing alms?—He is circumspect in giving, gives with his own hand and with proper consideration, heedful of retribution to come. Such a good man at the body's dissolution after death passes away to fare as good men fare,—exalted among gods or exalted among men.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXI. ANUPADA-SUTTA.

THE COMPLETE COURSE.

[25] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the Lord addressed the listening Almsmen as follows:—Sāriputta, Almsmen, has learning and understanding. Sāriputta's understanding is vast and extensive, joyous and swift, acute and penetrating. For a whole fortnight continuously he had unbroken insight into the Doctrine, with the following experiences therefrom.—

Divested of lusts and of wrong dispositions, Sāriputta developed and dwelt in the First Ecstasy and all its zest and satisfaction,—a state bred of aloofness, not divorced from observation and reflection. All the concomitants of the First Ecstasy—thought and reason, zest and satisfaction, unity of heart and mind, contact, feeling, perception, thinking, heart, zeal, decision, energy, mindfulness, poise and mentality,—all these qualities were his; he saw all these in turn arise, play their part and pass away. There came to him the knowledge that thus all of these were not, but came to be, and make themselves known by coming to be. So without any learning to these qualities or aversion from them, without dependence on them, and without being enamoured of them, he lived detached and separate, with his heart untrammelled. He knew well that beyond all this there was a further refuge,—to be found, he thought to himself, by growth.

Again, by laying to rest observation and reflection, he developed and dwelt in that inward tranquillity and focussing of heart [26], beyond observation and reflection, which is bred of rapt concentration and is the Second Ecstasy with all its zest and satisfaction. All the concomitants of the Second Ecstasy—inward tranquillity, zest and satisfaction, unity of heart and mind, contact, feeling, perception, thinking, heart, zeal,

decision, energy, mindfulness, poise and mentality—all these qualities were his ; . . . by growth.

Again, Sāriputta losing the passion for satisfaction, dwelt in neutrality, mindful and alive to everything, feeling in his frame that ease which the Noble Ones mean when they say :—He that has poise and mindfulness lives at ease ; and so he developed the Third Ecstasy. All the concomitants of the Third Ecstasy—poise and content and mindfulness and alertness, unity of heart and mind, contact, feeling, perception, thinking, heart, zeal, decision, energy, poise and mentality,—all these qualities were there continuously . . . by growth.

Again, by discarding ease and unease, by the disappearance of both pleasant and unpleasant emotions, Sāriputta developed and dwelt in the Fourth Ecstasy in perfect poise and mindfulness. All those concomitants of the Fourth Ecstasy—poise, feelings neither of ease nor of unease, superiority thereto and cessation of all interest therein, unalloyed mindfulness, unity of heart, . . . and mentality—all these qualities were his . . . [27] by growth.

Again, by rising at every point above all perceptions of form, by the disappearance of awareness of sensory reaction, and by dismissing from his mind perception of differences, Sāriputta, reaching the idea of the infinity of space, developed and dwelt in the Realm of Infinite Space. All those concomitants of the Realm of Infinite Space—perception of the infinity of space, unity of heart, . . . and mentality—all these qualities were there continuously . . . by growth.

Again, by rising at every point above the realm of infinite space, Sāriputta, reaching the idea of infinity of mind, developed and dwelt in the Realm of Infinite Mind. All those concomitants of the Realm of Infinite Mind—perception of the infinity of mind, unity of heart, . . . and mentality—all these qualities were there continuously . . . by growth.

[28] Again, by rising at every point above the realm of infinity of mind, Sāriputta, reaching the idea that nothing exists, developed and dwelt in the Realm of

Naught. All those concomitants of the Realm of Naught—perception of the realm of naught, unity of heart, . . . and mentality—all these were his . . . by growth.

Again, by rising at every point above the Realm of Naught, Sāriputta developed and dwelt in the realm of Neither-Perception-nor-Non-perception. Mindful, he moved in this new attainment; and, moving with mindfulness in this new attainment, his vision of the old qualities, now extinguished and changed, told him that all of these were not, but came to be, and made themselves known by coming to be. So without any leaning to these qualities or aversion from them, without dependence on them, and without being enamoured of them, Sāriputta lived detached and separate, with his heart untrammelled; he knew that beyond all this there was a sure refuge, and he thought that it was to be found by growth.

Again, by rising at every point above the realm of Neither-Perception-nor-Non-perception, Sāriputta developed and dwelt in the extinction of feeling and perception. When he had seen this by understanding, his Cankers were shed. Mindful, he moved in this new attainment; and, moving with mindfulness in this new attainment, his vision of the old qualities, now extinguished and changed, told him that all of these were not, but came to be, and made themselves known by coming to be. So, without any leaning to those qualities or aversion from them, without dependence on them and without being enamoured of them, Sāriputta lived detached and separate, with his heart untrammelled. He knew now that there was no further refuge beyond, nor was it to be found in growth.

To describe Sāriputta aright is to describe aright him who has risen to mastery [29] and perfection in Noble virtue, in Noble concentration, in Noble perception, in Noble Deliverance. To describe Sāriputta aright is to describe aright the Lord's own begotten son, born of his mouth, begotten and created by the Doctrine, heir of the Doctrine not of the flesh. Sāriputta,

Almsmen, is consummate in rolling onwards the peerless wheel of the Doctrine which the Truth-finder first set a-rolling.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXII. CHABBISODHANA-SUTTA.

THE SIXFOLD SCRUTINY.

THUS have I heard. Once the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, where he addressed the Almsmen as follows :—

Suppose an Almsman makes profession of having risen to fullest Knowledge in the words :—Rebirth is now no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been. His words ought to be received alike without rejoicing and without scorn ; and, alike without rejoicing and without scorn, the following question should be asked of him :—The Lord who knows and sees, the Arahāt all enlightened, has defined four categories of discoveries,—namely, the man who has discovered by vision in the domain of vision, the man who has discovered by hearing in the domain of hearing, the man who has discovered by sensing in the domain of taste smell and touch, and the man who has discovered by apprehending [30] in the domain of apprehending. By what manner of ken and vision under these four heads has your reverence's heart been absolutely Delivered from the Cankers?

The Almsman in whom the Cankers are dead and gone, who has greatly lived, who has cast off his burthens, who has won his weal, whose bonds are no more, who by utter Knowledge has gained final Deliverance,—he, consonantly with the Doctrine, makes answer :—In the domain of seeing, and in each of the three other domains also, I dwell, without leanings and without aversion, without dependence and without being enamoured, but with heart untrammelled. This

is the manner of ken and vision whereby under these four heads my heart has been absolutely Delivered from the Cankers.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said ; and you will proceed to ask the following question :—The Lord who knows and sees, the Arahāt all-enlightened, has revealed five factors of attachment, namely form, feeling, perception, the constituents and consciousness. By what manner of ken and vision under these five heads has your reverence's heart been absolutely Delivered from the Cankers?

The true Arahāt as aforesaid makes answer consonantly with the Doctrine as follows :—Having come to see that form is a weak, evanescent and comfortless thing, I know that my heart is delivered from the heart's attraction and attachment to forms, [31] which implant obstinacy, prejudice and bias,—is Delivered therefrom by destroying them, by losing all passion for them, by laying them to rest, by renouncing them and by forsaking them altogether. And the like Deliverance is mine from the other four factors of feeling, perception, the constituents and consciousness. This is the manner of ken and vision whereby, in respect of these five factors of attachment, I know my heart to be absolutely Delivered from Cankers.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said ; and you will proceed to ask the following question :—The Lord who knows and sees, the Arahāt all-enlightened, has revealed six elements, namely earth, water, fire, air, space and mentality. By what manner of ken and vision, in respect of these six elements, has your reverence's heart been absolutely Delivered from the Cankers.

The true Arahāt makes answer consonantly with the Doctrine as follows :—I approach the earth-element—and in turn each of the five other elements—as being non-Self, with no basing of Self on the element, so that I know that my heart is Delivered from the heart's attractions and attachments based on

an element, which implant obstinacy, prejudice and bias,—is Delivered therefrom by destroying them, by losing all passion for them, by laying them to rest, by renouncing them and by forsaking them altogether. This is the manner of ken and vision whereby, in respect of these six elements, I know my heart to be absolutely Delivered from the Cankers.

Excellent, you will say to him, [32] rejoicing and thankful for what the Almsman has said ; and you will proceed to ask the following question :—The Lord who knows and sees, the Arahāt all-enlightened, has revealed six internal sense-organs and six external sense-objects, namely eye and forms, ear and sounds, nose and odours, tongue and tastes, body and tangible objects, mind and mental objects. By what manner of ken and vision, in respect of these six pairs, has your reverence's heart been absolutely Delivered from the Cankers ?

The true Arahāt makes answer consonantly with the Doctrine as follows : In respect of the eye and form, of visual cognition and objects visually cognizable, I know that my heart is Delivered from desire, passion, delight, craving, and from the heart's attractions and attachments based on eye and form, which implant obstinacy, prejudice and bias,—is Delivered therefrom by destroying them, by losing all passion for them, by laying them to rest, by renouncing them and by forsaking them altogether. And the like holds good of the five other pairs of sense-organs and sense-objects. This is the manner of ken and vision whereby, in respect of these six pairs, I know my heart to be absolutely delivered from the Cankers.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said ; and you will proceed to ask this further question :—By what manner of ken and vision has the bias of pride in ' I ' and ' mine ' been extirpated in respect both of this mind-informed body and of all external phenomena ?

[33] The true Arahāt makes answer consonantly with the Doctrine as follows :—

Aforetime, Almsmen, when I had a house and home, I dwelt in ignorance. To me the Doctrine was expounded by the Truth-finder or by a disciple of the Truth-finder; and, by hearing it, I came to faith in the Truth-finder, and this awakened faith in him led me to bethink myself that—A hole and corner life is all a home can give, whereas the Pilgrim is free as the air of heaven. It is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection. Come, let me cut off hair and beard and go forth from home to homelessness. Thereafter, parting from my substance, be it small or great, parting too from my kith and kin, be they few or many, I cut off my hair and beard, donned the yellow robes and went forth from home to homelessness. A Pilgrim now, schooled as an Almsman in thought and conduct, I put from me all killing, I put from me all killing and abstained from killing anything . . . (*etc. as in Sutta No. 27*). . . . [36] When I knew this and saw this, my heart was Delivered from the Canker of lusts, from the Canker of continuing existence, and from the Canker of ignorance; and to me thus Delivered came the knowledge of my Deliverance in the thought—Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been.

This is the manner of ken and vision, sirs, whereby the bias of 'I' and 'mine' has been extirpated in respect both of this mind-informed body and of all external phenomena.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said; and you will proceed to tell him how good it is, how very good it is, [37] for you all to see in him so signal an example of the higher life.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXIII. SAPPURISA-SUTTA.

ATTITUDES, GOOD AND BAD.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he addressed the Almsmen as follows :— I will tell you about the attitudes of the good man and of the bad man. Listen and pay attention, and I will speak. Then to the listening Almsmen the Lord thus began :—

What is the good man's attitude?—Suppose a bad man has gone forth as a Pilgrim from a family of distinction and reflects that, while this is his own case, other Almsmen have not come from families of distinction,—so that, on family grounds, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects that it is not by belonging to a distinguished family that the qualities of greed spite and folly pass away to extinction ; and that, even if an Almsman be no scion racially, but yet is seized of the Doctrine and what flows from it, is of approved behaviour, and acts consonantly with the Doctrine, [38] such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of family distinction, either exalt himself or disparage others.— This is the attitude of the good man.

Suppose a bad man has come from a great family, or from a family of great substance, or a family famed for its substance, and reflects that, while this is his own case, other Almsmen have not come from such families,—so that, on grounds of eminent wealth, he exalts himself and disparages others. This is a quality of the bad man. Whereas the good man reflects that it is not by belonging to a rich family that the qualities of greed spite and folly pass away to extinction ; and that, even if an Almsman is not so descended, but yet is seized of the Doctrine and what flows from it, is of

approved behaviour, and acts consonantly with the Doctrine, such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of family riches, either exalt himself or disparage others.—This too is an attitude of the good man.

Again, the bad man is famed and renowned, and reflects that, while this is so in his case, these other Almsmen are of little fame and little authority,—so that, on grounds of fame, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects it is not by fame and repute that . . . even if an Almsman is not famed and renowned, yet is seized of the Doctrine and . . . such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of personal fame, either exalt himself or disparage others.—This too is an attitude of the good man.

[39] Again, the bad man is given robes and other requisites, and reflects that, while this is so in his case, these other Almsmen are not given robes and other requisites,—so that, on grounds of what is given him, he exalts himself . . . an attitude of the good man.

Again, the bad man has received much instruction, and reflects that, while this is so in his own case, these other Almsmen are less instructed,—so that, on grounds of instruction received, he exalts himself . . . an attitude of the good man.

Again, the bad man is a repository of the Rule, and reflects that, while this is so in his own case, these other Almsmen are not repositories of the Rule,—so that, on grounds of being a repository of the Rule, he exalts himself . . . [40] an attitude of the good man.

Again, the bad man is a preacher of the Doctrine and reflects that, while this is so in his own case, these other Almsmen are no preachers,—so that, on grounds of preaching capacity, he exalts himself . . . an attitude of the good man.

Again, the bad man lives in the wilds, and reflects that, while this is so in his own case, these other Almsmen do not live in the wilds,—so that, on grounds of being a dweller in the wilds, he exalts himself . . . an attitude of the good man.

Again, the bad man is clad in rags from the dust-heap, [41] and reflects that, while this is so in his own case, these other Almsmen are not so clad,—so that, on grounds of being clad in rags from the dustheap, he exalts himself . . . an attitude of the good man.

Again, the bad man subsists on what he gets from door to door, and reflects that, while this is so in his own case, these other Almsmen do not subsist on such alms,—so that, on grounds of subsisting on what he gets from door to door, he exalts himself . . . an attitude of the good man.

Again, the bad man lives under a tree, and reflects that, while this is so in his own case, these other Almsmen do not live under trees,—so that, on grounds of living under a tree, he exalts himself . . . [42] an attitude of the good man.

Again, the bad man lives in a charnel-ground—or in the open air—or sits, but will never lie down—or takes whatever quarters are allotted to him—or refuses to eat at more than one sitting; and he reflects that, while this is so in his own case, these other Almsmen do not observe his particular practice,—so that, on grounds of scrupulosity of practice, he exalts himself . . . an attitude of the good man.

Again, the bad man, divested of lusts and wrong disposition, develops and dwells in the First Ecstasy and all its zest and satisfaction,—a state bred of aloofness, not divorced from observation and reflection. And he reflects that, while this is so in his own case, these other Almsmen have not reached the First Ecstasy,—so that, on grounds of reaching the First Ecstasy, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects that the Lord counselled avoidance of satisfaction in the attainment of the First Ecstasy, inas-

much as, imagine as they may, it turns out quite otherwise. So, [43] safe behind the avoidance of satisfaction, he does not, on grounds of having attained the First Ecstasy, either exalt himself or disparage others.—This too is an attitude of the good man.

And the same holds good of the other three Ecstasies too, and, in succession, of Infinity of Space, of Infinity of Mind [44], of the Realm of Naught, and of Neither-Perception-nor-Non-perception. Safe behind the avoidance of satisfaction, he does not, on grounds of having successively attained each and all of these, either exalt himself or disparage others.—These too are severally attitudes of the good man.

[45] Again, having in every respect risen above Neither-Perception-nor-Non-perception, the good man develops, and dwells in, the stilling of feeling and perception ; he sees with the eyes of understanding ; and the Cankers are destroyed within him. Such an Almsman has no imaginings of the individual as being aught or anywhere or in anything.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXIV. SEVITABBA-ASEVITABBA-SUTTA.

WHAT DOES IT LEAD TO?

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ance, he addressed the Almsmen as follows :—I will expound what should be ensued and what should not be ensued. Harken and pay attention, and I will speak. Then to the listening Almsmen the Lord began :—Behaviour in act—or in speech—or in thought—is twofold, that to be ensued and that not to be ensued, each being alternative to the other. And the same applies to mental arisings, to [46] the admission of perceptions, as also to the acquisition of views and the entertainment of personality.

Said the venerable Sāriputta to the Lord :—I understand as follows the expanded meaning of the Lord's succinct and unexpanded utterance :—

1. Behaviour in act is twofold, that to be ensued and that not to be ensued, each being alternative to the other ;—these were the Lord's words and they proceed from the following :—Behaviour in act is (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behaviour in act leads, if ensued, to wrong dispositions waxing apace while right dispositions wane ?—Take a man who destroys life,—he is a hunter, with hands dyed in blood, given to killing and slaying, merciless to living creatures. Or he takes what has not been given to him,—he appropriates in thievish fashion other people's belongings in village and jungle. Or he is a fornicator,—he has intercourse with women under the care of mother or father or brother or sister or relations, with women married or affianced, or even with women wearing the very garlands of betrothal.—This is the kind of behaviour [47] in act which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behaviour in act leads to wrong dispositions waning while right dispositions wax apace ?—Take a man who, putting all killing from him and abstaining from killing anything, laying aside cudgel and sword, lives a life of innocence and mercy, full of pity and compassion for everything that lives. He puts theft from him and abstains from theft, taking only what is given to him and never appropriating to himself in thievish fashion other people's belongings in village and jungle, that have not been given to him. In the matter of fornication, he is no wrongdoer but abstains from all such wrongdoing ; he has no intercourse with women under the care of mother or father or brother or sister or relations, or with women affianced pledged or betrothed.—This is the kind of

behaviour in act which makes wrong dispositions wane while good dispositions wax apace.

Hence proceeded the Lord's utterance :—Behaviour in act is twofold, that to be ensued and that not to be ensued, each being alternative to the other.

II. Behaviour in speech . . . alternative to the other ;—these were the Lord's words and they proceed from the following :—Behaviour in speech is (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behaviour in speech leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?—Take a man who is a liar, who, when cited to give his testimony [48] before assembly or village-meeting or among his kindred or his guild or the king's officers, says he knows when he does not know, or says he does not know when he does know, or says he saw when he did not see, or says he did not see when he did see, deliberately lying in the interests either of himself or of other people or for some trifling gain. Or he is a slanderer ;—what he has heard here he tells elsewhere to split up one set of people ; what he hears elsewhere he tells here to split up another set ; so that he is a dissolver of harmony and no reconciler of them that are at variance ; discord is the pleasure and delight and joy and motive of his speech. Or he is a reviler ;—what he says is rough and harsh, hurtful and wounding to others, fraught with anger and discord. Or he is a tattler ;—he speaks out of season, without regard to the facts, of what is unprofitable ; never speaks of the Doctrine and Rule ; his talk is trivial and ill-timed, frivolous, leading nowhere and void of profit.—This is the kind of behaviour in speech which if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behaviour in speech leads, if ensued, to wrong dispositions waning while good dispositions wax apace ?—Take a man who has put lying

from him and abstains from lies. When cited to give his testimony before assembly or village-meeting or among his kindred or his guild or the king's officers, he is careful not to say he knows when he does not, or to say he does not know when he does, or to say [49] he saw when he did not, or to say he did not see when he did,—never deliberately lying in the interests either of himself or of other people or for some trifling gain. All slander he has put from him and from slander he abstains; what he hears here he does not repeat elsewhere, to split up one set of people, nor does he repeat here what he has heard elsewhere, so as to split up another set. He is a promoter of harmony and a restorer of amity. Concord is the pleasure and delight and joy and motive of his speech. He reviles not; he abstains from reviling. What he says is without gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all. No tattler, he abstains from all tattle;—he speaks in season and according to the facts; he is profitable in his speech, ever of the Doctrine and Rule; seasonable and memorable are his words, illuminating, well-marshalled and of great profit.—This is the kind of behaviour in speech which, if ensued, makes wrong dispositions wane while right dispositions wax apace.

Hence proceeded the Lord's utterance:—Behaviour in speech is twofold . . . each being alternative to the other.

III. Behaviour in thought . . . alternative to the other;—these were the Lord's words and they proceed from the following:—Behaviour in thought is (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behaviour in thought leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?—Take a man who is covetous and covets other people's gear,—in the yearning they were his. Or he is rancorous and corrupt of intent;—

[50] he wishes that creatures round him may be killed or destroyed or disappear or perish or not exist.—This is the kind of behaviour in thoughts which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behaviour in thoughts leads, if ensued, to wrong dispositions waning while right dispositions wax apace?—Take a man who is not covetous and does not covet other people's gear, in the yearning they were his. He harbours no rancour, nor is he corrupt of intent;—his wish is that the creatures round him may live on in peace and happiness, safe from all enmity and oppression.

Hence proceeded the Lord's utterance :—Behaviour in thoughts is twofold . . . each being alternative to the other.

iv. Mental arisings . . . alternative to the other;—these were the Lord's words and they proceed from the following :—Mental arisings are (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of mental arisings lead, if ensued, to wrong dispositions waxing apace while good dispositions wane?—Take a man who is covetous and lives with a heart filled with covetousness, who is rancorous and lives with a heart filled with rancour, who is resentful and lives with a heart filled with resentment.—This is the kind of mental arising which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of development of heart leads, if ensued, to wrong dispositions waning [51] while right dispositions wax apace?—Take a man who is not covetous and lives with an uncoveting heart, who knows not rancour and lives with an unrancorous heart, who knows not resentment and lives with an unresentful heart.—This is the kind of development of heart which, if ensued, makes wrong dispositions wane and right dispositions wax apace.

Hence proceeded the Lord's utterance:—Mental arisings . . . alternative to the other.

v. The admission of perceptions . . . alternative to the other;—these were the Lord's words and they proceed . . . (*etc. as in foregoing para. iv.*) . . . It is from all this that the Lord's utterance proceeded when he said: The admission of perceptions . . . alternative to the other.

[52] vi. The acquisition of views . . . alternative to the other;—these were the Lord's words and they proceed from the following:—The acquisition of views is (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of acquisition of views leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?—Take a man whose view is that there is no such thing as alms or sacrifice or oblations; that there is no such thing as the fruit and harvest of deeds good and bad; that there is no such thing as this world or the next; that there are no such things as either parents or a spontaneous generation elsewhere; that there is no such thing as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this and other worlds and made it all known to others.—This is the kind of acquisition of views which, if practised, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of acquisition of views leads, if ensued, to wrong dispositions waning while right dispositions wax apace?—Take a man whose view is that there are such things as alms sacrifice and oblations; that there is indeed such a thing as the fruit and harvest of deeds good and bad; that there are really such things as this world and the next; that there are really such things as parents and a spontaneous generation elsewhere; and that there are really such things as recluses and brahmins who tread the right path and

walk aright, who have, of and by themselves, comprehended and realized this and other worlds and made it all known to others.—This is the kind of acquisition of views which leads, if practised, to wrong dispositions waning while right dispositions wax apace.

Hence proceeds the Lord's utterance :—The acquisition of views is twofold . . . each being alternative to the other.

VII. The entertainment of Personality . . . alternative to the other ;—these were the Lord's views and they proceed from the following :—Entertainment of Personality is (a) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of [53] Entertainment of Personality leads, if ensued, to wrong dispositions waxing apace while right dispositions wane ?—If Ill attends the Entertainment of Personality and if there is no final term to the round of the man's rebirths, then wrong dispositions wax apace while right dispositions wane. If, however, Ill does not attend the Entertainment of Personality and if therefore there is a final term to the round of the man's rebirths, then wrong dispositions wane while right dispositions wax apace.

Hence proceeds the Lord's utterance :—The Entertainment of Personality is twofold . . . each being alternative to the other.

Such, sir,—concluded Sāriputta—is how I understand the expanded meaning of the Lord's succinct and unexpanded utterance.

Quite right, Sāriputta, quite right ; you have quite rightly understood the expanded meaning of my succinct and unexpanded utterance. I endorse and repeat [54-55] each word you have said ; and the meaning of my utterance is thus to be explained.

Furthermore, Sāriputta, I lay it down that there is a twofold manner for practising and not practising the employment of eye and ear, smell and taste, touch and mentality, in their respective spheres.

Hereupon, Sāriputta said to the Lord that he understood the expanded meaning of the Lord's succinct and unexpanded utterance to be . . . (what he then proceeded [56-8] to set forth for each of the six senses, showing how in each case the practice or non-practice should respectively depend on whether or not the result was to make wrong dispositions wane and right dispositions wax apace).

Quite right, Sāriputta, quite right ; you have quite rightly understood the expanded meaning of my succinct and unexpanded utterance. I endorse and repeat every word you have said ; and the meaning of my utterance is thus to be explained.

Furthermore, Sāriputta, I lay it down that there is a twofold manner for practising and not practising the use, severally, of robes, alms, lodging, villages, townships, cities, countries and individuals.

[59] Hereupon, Sāriputta said to the Lord that he understood the expanded meaning of the Lord's succinct and unexpanded utterance to be (what he then proceeded to set forth for each of the foregoing eight categories, showing how in each case the practice or non-practice should respectively depend on whether or not the result was to make wrong dispositions wane and right dispositions wax apace).

Quite right, Sāriputta, . . . [60] thus to be explained.

If the expanded meaning of my succinct utterance were thus understood by every noble, every brahmin, every middle-class man, every peasant, long would it redound to their good and well-being. If the meaning were thus understood by the whole universe with its gods its Māras and Brahmās, with its recluses and brahmins and gods and men, long would it redound to their good and well-being.

[61] Thus spoke the Lord. Glad at heart, the reverend Sāriputta rejoiced in what the Lord had said.

CXV. BAHU-DHĀTUKA-SUTTA.

DIVERSE APPROACHES.

THUS have I heard. Once when staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the Lord thus addressed the Almsmen :—Whatsoever alarms—whatsoever perturbations—whatsoever desolations—arise, all proceed from the fool, not from the informed. Just as it is from the hut of bamboo or bracken that the fire breaks out which consumes even storied mansions which are cased in plaster and keep out the wind with doors that fit and casements that shut,—so it is always from the fool and never from the informed that there arise those alarms, perturbations and desolations which are present in the fool and absent in the informed. For, the informed have neither alarms, nor perturbations nor desolations. Therefore, Almsmen, train yourselves up to become informed by study.

[62] At what stage, sir, asked the reverend Ānanda, can an Almsman be rightly described as informed by study?

When, Ānanda, the Almsman has mastered (1) the Elements, (2) the Senses, and (3) the Chain of Causation, together with (4) the rationally possible and the rationally impossible,—then can an Almsman be rightly described as informed by study.

When, sir, can he be rightly described as having mastered the Elements?

There are eighteen of these elements, namely the sense-organ, the object of sense, and the sense-cognition for each of the six senses of sight, hearing, smell, taste, touch and mentality. When the Almsman knows and sees these eighteen elements, then he can rightly be described as having mastered the elements.

Can he reach this mastery in another manner?

Yes. There are these six elements, namely earth, water, air, fire, space, mentality; and when the

Almsman knows and sees these six, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these six elements, namely comfort and discomfort, happiness and unhappiness, poised equanimity and ignorance; and when the Almsman knows and sees these six, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these six elements, namely passion, renunciation, rancour and non-rancour, [63] harmfulness and harmlessness; and when the Almsman knows and sees these six, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these three elements, namely, passion, form and non-form; and when the Almsman knows and sees these three, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these two elements, the derived and the underived; and when the Almsman knows and sees these two, he can rightly be described as having mastered the Elements.

When, sir, can he rightly be described as having mastered Sense?

There are six internal and six external aspects of sense, the six sense-organs and the sense-objects of each of the six. When the Almsman knows and sees this pair of sixes, he can rightly be described as having mastered Sense.

When, sir, can he rightly be described as having mastered the Chain of Causation?

Take, Ānanda, an Almsman who knows the following:—If this is, then that comes about; if this is not, then that does not come about; when *this* is laid to rest, then *that* passes to rest. Factors are conditioned by ignorance, consciousness by the factors, Name-and-Form by consciousness, organs of sense by Name-and-Form, contact by sense-organs, feelings by sense-organs,

craving by feelings, attachment by craving, [64] existence by attachment, birth by existence; and by birth come old-age and death, with sorrow and lamentation, pain, suffering and tribulation. And this is how all that makes up Ill is laid to rest :—By laying ignorance to rest with no trace of passion left behind the factors are laid to rest, by laying factors to rest consciousness is laid to rest, by laying consciousness to rest Name-and-Form are laid to rest, by laying Name-and-Form to rest the organs of sense are laid to rest, by laying the organs of sense to rest contact is laid to rest, by laying contact to rest feelings are laid to rest, by laying feelings to rest craving is laid to rest, by laying craving to rest attachment is laid to rest, by laying attachment to rest existence is laid to rest, by laying existence to rest birth is laid to rest, by laying birth to rest old-age and death are laid to rest, and therewithal disappear sorrow and lamentation, pain, suffering and tribulation, so that all that makes up Ill is laid to rest. At this point an Almsman can rightly be described as having mastered the Chain of Causation.

When, sir, can an Almsman be rightly described as having mastered the rationally possible and the rationally impossible?

Take, Ānanda, an Almsman who knows clearly as follows :—

It is impossible and out of the question for a man of vision to approach a factor as everlasting; but it is possible for an ordinary man to do so.

It is impossible for a man of vision, but possible for an ordinary man, to approach a factor as well-being.

It is impossible for a man of vision, but possible for an ordinary man, to approach a mental object as Self.

It is impossible for a man of vision, but possible for an ordinary man, to take his mother's [65]—or his father's—life.

It is impossible for a man of vision, but possible for an ordinary man, out of wickedness of heart to cause the Truth-finder's blood to flow.

It is impossible for a man of vision, but possible for an ordinary man, to break up the Confraternity.

It is impossible for a man of vision, but possible for an ordinary man, to elect another Master.

It is impossible that in one universe there should at one and the same time be simultaneously two Arahats all-enlightened ; but it is possible for there to be one.

It is impossible that in one universe there should at one and the same time be simultaneously two Emperors of the World ; but it is possible for there to be one.

It is impossible for a woman to be an Arahat all-enlightened ; but it is possible for a man to be.

It is impossible for a woman to be an Emperor of the World ; but it is possible for a man to be.

It is impossible for a woman to be a Sakka [66] or a Māra or a Brahmā ; but it is possible for a man to be any of these.

It is impossible for the fruit of bodily misconduct—or of misconduct in speech or thought—to be pleasant, agreeable and pleasing ; but it is possible for the fruit to be unpleasant, disagreeable and unpleasing.

It is possible that the fruit of right conduct of body—or of speech or of thought—should be pleasant, agreeable and pleasing ; but it is impossible for the fruit to be unpleasant, disagreeable and unpleasing.

It is possible for a man given to misconduct of body [67]—or of speech or of thought—by reason of that cause and condition to be reborn, at the body's dissolution after death, in a state of misery and suffering and calamity or in purgatory ; but it is impossible for such a man to be reborn in a state of bliss in heaven.

It is impossible for a man of right conduct of body—or of speech or of thought—by reason of that cause and condition to be reborn, at the body's dissolution after death, in a state of misery and suffering and calamity or in purgatory ; but it is possible for such a man to be reborn in a state of bliss in heaven.

At this point, Ānanda, an Almsman can rightly be

described as having mastered the rationally possible and the rationally impossible.

Hereupon, the reverent Ānanda said to the Lord :— Wonderful, sir ; marvellous ! What shall be the name of this exposition ?

Well, know it as ‘ The many elements,’ or ‘ The four in succession,’ or ‘ The mirror of the Doctrine,’ or ‘ The drum of Deathlessness,’ or ‘ Victory in the fight.’

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXVI. ISIGILI-SUTTA

A NOMINAL LIST.

[68] THUS have I heard. Once when the Lord was staying at Rājagaha on Mount Isigili, addressing the Almsmen, the Lord said : Do you see Mount Vebhāra there ?

Yes, sir.

It used to have a different name and designation. Do you see Mount Paṇḍava there, and Mount Vepulla and the Vulture’s Peak yonder ?

Yes, sir.

They too all used to have different names and designations. Do you see Mount Isigili here ?

Yes, sir.

This Mount Isigili retains its old name and designation. Time was when five hundred Pacceka Buddhas had long been resident on this Mount Isigili. They could be seen entering the mount but, once entered, could be seen no more. Observing this, men said the mount swallowed up those sages (*isī gilati*) ; and so it got the name of ‘ Mount Swallow-sage.’ I will tell you, Almsmen, names of those Pacceka Buddhas ; I will recount and relate their names. [69] Listen and pay attention and I will speak. Then to the attentive Almsmen the Lord began :—

The Pacceka Buddha named Ariṭṭha had long been

resident on Mount Isigili, as had the Pacceka Buddha named Upariṭṭha. Long resident there too were the Pacceka Buddhas named respectively Tagarasikhī, Yasassī, Sudassana, Piyadassī, Gandhāra, Piṇḍola, Upāsabha, Nītha, Tatha, Sutavā, and Bhāvitatta.

*Hear me the stately roll of names tell o'er
of mankind's saintly sons pre-eminent,
who, high above all turmoil, all desires,
each for himself, Enlightenment attained:—*

¹Aritṭha, Upariṭṭha, Tagarasikhī, Yasassī, Sudassana, Piyadassī the enlightened, Gandhāra, Piṇḍola and Upāsabha, Nītha, Tatha, Sutavā, Bhāvitatta, [70] Sumbha, Subha, Methula and Aṭṭhama, Athassumegha, Anigha, Sudāṭha,—passionless Pacceka Buddhas; and majestic Hingū and Hinga, the two Jālis, sages both, and Aṭṭhaka, with Kosala the Buddha and Subāha, and Upanemi and Nemi and Santacitta in his truth and verity, stainless and informed, the black and swarthy Vijita and Jita, and Anga and Panga and Gutijjita; Passī too, who renounced attachments whence springs Ill, and Aparājita who triumphed over Māra's might, with Satthā, Pavattā, Sarabhanga, Lomahaṇsa and Uccangamāya, Asita, Anāsava, Manomaya, and Bandhumā who banished pride, and Tadādhimutta and stainless Ketumā,—with Ketumbarāga, Mātanga, and Ariya. Then there were Accuta and Accutagāmabyā-maka, Sumangala Dabbila Supatiṭṭhita Asayha and Khemābhirata and Sorata Durannaya and Sangha. Also there were Ujjaya, Aparā the sage, and Sayha, tireless in zeal, together with four Ānandas, four Nandas and four Upanandas, making twelve in all; Bhāradvāja, whose last birth this was, and Bodhi and Mahānāma; then there were unrivalled, shaggy Sikhī and Bhāradvāja the good, with Tissa and Upatissa who had sundered the ties of existence, Upasīdarī and Sīdarī who had sundered the ties of craving, the Buddha Maṅgala from passion freed, Usabha, escaped from the gins of the

¹ I leave unversified this string of names, many of which may well be mere adjectives.

root of Ill, Upanīta, who found the excellent way, Uposatha, Sundara, Saccanāma, Jeta, Jayanta, Paduma, and Uppala, Padumuttara, Rakkhita, and Pabbata, [71] Mānatthaddha, Sobhita, Vitarāga, and Kaṇha the Buddha whose heart had found Deliverance.

*All these, with other potent conquerors
of birth's fell sway, Paccekā Buddhas were.
Laud these great sages who have passed to rest ;
laud these whose boundless might sunder'd all ties.*

CXVII. MAHA-CATTĀRĪSAKA-SUTTA.

RIGHT VIEWS RANK FIRST.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the Almsmen, saying :—I will expound to you Noble Right Concentration, with the means thereto and with its concomitants. Listen and pay attention and I will speak. Then to the attentive Almsmen the Lord thus began :—

What is Noble Right Concentration, with the means thereto and its concomitants ?—It means the focussing of the heart with a sevenfold equipment of Right Views, Right Thoughts, Right Speech, Right Action, Right Occupation, Right Effort and Right Mindfulness.

First and foremost come Right Views, which consist in a man's conviction that such and such views are wrong, and that such and such views are right.

Now what are wrong views ?—They are views that—there is no such thing as alms or sacrifice or oblations ; that there is no such thing as the fruit and harvest of deeds good and bad ; that there are no such things as this world or the next ; that there are no such things as either parents or a

spontaneous generation elsewhere ; [72] that there are no such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this and other worlds and make it all known to others.

What are right views ?—They are twofold, say I. On the one hand there are right views which are, however, accompanied by Cankers, are mixed up with good works, and lead to attachments. On the other hand there are Right Views which are Noble, freed from Cankers, transcending mundane things, and included in the Path.

Those right views which are accompanied by Cankers, are mixed up with good works, and lead to attachments, recognize that there are such things as alms and sacrifice and oblations ; that there is indeed such a thing as the fruit and harvest of deeds good and bad ; that there are really such things as this world and the next ; that there are really such things as parents and spontaneous generation elsewhere ; and that there are really such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this and other worlds and make it all known to others.

On the other hand, the Noble Right Views which are of the Path—embracing comprehension, the faculty of comprehension, the might of comprehension, the factor of enlightenment which comes from a critical study of the Doctrine, in the man whose heart is noble and free of Cankers, who is of the Noble Path and who is imbued with it and has developed it within him—these Right Views are styled Right Views that are Noble, freed from Cankers, transcending mundane things and included in the Path.

Right Effort is his whose aim is to eschew wrong views and to foster right views. Right Mindfulness is his as, in mindfulness, he eschews wrong views and fosters right views.—These three qualities of right views, right effort and right mindfulness revolve round Right Views and move them on and on.

In thought too Right Views come first, with their conviction that such and such a thought is wrong and that such and such a thought is right.

[73] Now, what are wrong thoughts?—They are lustful thoughts, spiteful thoughts and cruel thoughts.

What are right thoughts?—They too are twofold, say I. On the one hand, there are right thoughts which are, however, accompanied by Cankers, are mixed up with good works, and lead to attachments. On the other hand, there are Right Thoughts, which are Noble, freed from Cankers, transcending mundane things, and included in the Path.

Those right thoughts which are accompanied by Cankers, are mixed up with good works and tend to attachments, include thoughts of Renunciation, thoughts void of spite and thoughts void of cruelty.

On the other hand, Noble Right Thoughts which are of the Path—embracing reason and reasoning; thought with its conceivings and conceptions, application of the mind and utterance of speech, in the man whose heart is noble and free of Cankers, who is of the Noble Path and who is imbued with it and has developed it within him—, these Right Thoughts are styled Right Thoughts that are Noble, freed from Cankers, transcending mundane things and included in the Path. To him whose aim is to eschew wrong thoughts and to foster right thoughts,—unto him comes Right Effort. As in mindfulness he eschews wrong thoughts and fosters right thoughts, unto him comes Right Mindfulness.—These three qualities of right views, right effort and right mindfulness revolve round Right Thoughts and move them on and on.

In speech too Right Views come first, with their conviction that such and such speech is wrong and that such and such speech is right.

Now, what is wrong speech?—It is lying, a spiteful tongue, a savage tongue, and chatter.

What is right speech?—It too is twofold, say I. On the one hand, there is right speech which is, however, accompanied by Cankers, is mixed up with good works,

and leads to attachments. [74] On the other hand, there is Right Speech which is Noble, freed from Cankers, transcending mundane things and included in the Path.

That right speech which is accompanied by Cankers, is mixed up with good works, and leads to attachments, includes avoidance of lying, of spiteful words, of savage words and of chatter.

On the other hand, Noble Right Speech which is of the Path—embracing abstinence and abstention and abstaining and avoidance in the matter of the four forms of misconduct of speech, on the part of the man whose heart is noble and free of Cankers, who is of the Noble Path and who is imbued with it and has developed it within him—this Right Speech is styled Right Speech that is Noble, freed from Cankers, transcending mundane things and included in the Path. Right Effort is his whose aim is to eschew wrong speech and to foster right speech. Right Mindfulness is his as in mindfulness he eschews wrong speech and fosters right speech.—These three qualities of right views, right effort and right mindfulness revolve round Right Speech and move it on and on.

In deeds too Right Views come first, with their conviction that such and such an action is wrong and that such and such an action is right.

Now, what is a wrong action?—It is taking life, not giving alms, sensuality. What is a right action?—It is twofold, say I. On the one hand . . . [75] revolve round Right Action and move it on and on.

In livelihoods too Right Views come first, with their conviction that such an occupation is wrong and that such and such an occupation is right.

Now, what is a wrong occupation?—It is cozening and cajoling people, playing on their dispositions and bamboozling them, it is insatiate greed.

What is right occupation?—It is twofold, say I. On the one hand . . . revolve round Right Occupation and move it on and on.

Right Views come first. [76] If a man has really

Right Views, Right Thoughts are operative ; if he has really Right Thoughts, Right Speech is operative ; if he has really Right Speech, Right Action is operative ; if he has really Right Action, Right Occupation is operative ; if he has really Right Occupation, Right Mindfulness is operative ; if he has really Right Mindfulness, Right Concentration is operative ; if he has really Right Concentration, Right Knowledge is operative ; and if he has really Right Knowledge, then Right Deliverance is effectual. Thus the Almsman under training has eight stages to go and the Arahāt ten.

Right Views come first. If a man has really Right Views, for him wrong views are ended ; ended too for him are the hosts of bad and wrong dispositions which grow up in the train of wrong views, while, as the train of right views, hosts of right dispositions march on to perfected development. If a man has really Right Thoughts, for him wrong thoughts are ended ; ended too for him are the hosts of bad and wrong dispositions which grow up as the train of wrong thoughts, while hosts of right dispositions march on to perfected development. If a man has really Right Speech—Right Action—Right Occupation—[77] Right Effort—Right Mindfulness—Right Concentration—Right Knowledge—Right Deliverance—, for him in each case the converse is ended ; ended too for him are the hosts of bad and wrong dispositions which respectively grow up as the train of that converse, while hosts of right dispositions march on to perfected development. Thus, if we add its train to each of the preceding tens there are a score arrayed for the right and a score for the wrong ; and so there has been set afoot the Exposition of the Great Forty, which could never be set afoot by any recluse or brahmin, by any god or Māra or Brahmā, or in any universe whatsoever.

If any recluse or brahmin thinks this Exposition of the Great Forty matter for contumely and scorn, the result to him is that, here and now, he relegates to the

sphere of the erroneous ten utterances, major and minor, of the Doctrine.—If the good man rejects Right Views, he reveres and extols the recluses and brahmins with wrong views. If he rejects Right Thoughts, [78] he reveres and extols the recluses and brahmins with wrong thoughts. And the same holds good for right and wrong speech, action, occupation, effort, mindfulness, concentration, Knowledge and Deliverance. Such is the result to him. Not so the men of Ukkala, Vassa and Bhañña. Albeit these two believed in neither cause nor consequence and were nihilists, they would not regard with contumely and scorn the Exposition of the Great Forty. And why not?—Through their fear of blame, reproach and censure.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXVIII. ANĀPĀNA-SATI-SUTTA.

ON BREATHING EXERCISES.

THUS have I heard. Once the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's mother, with numbers of well-known Elders and disciples,—the reverend Sāriputta, Mahā-Moggallāna, Mahā-Kassapa, Mahā-Kaccāyana, Mahā-Koṭṭhita, Mahā-Kappina, Mahā-Cunda, [79] Anuruddha, Revata and Ānanda, together with other well-known Elders and disciples. At the time the Almsmen who were Elders were instructing and teaching the novices,—some taking ten, others twenty or thirty or forty; and under this instruction and teaching the novices grew to higher and higher specific attainments.

On the Sabbath of the full-moon at the end of the rains the Lord was sitting in the open in the moon-

light, with the Confraternity gathered around him, when, observing silence to reign among them all, he addressed the Almsmen in these words :—I find content in this vocation ; in it I find contentment of heart. Wherefore, Almsmen, strive ever more and more zealously to attain the yet unattained, to gain the yet ungained and to realize the yet unrealized. I look to be back here again in Sāvattthī by Komudī, the full-moon day of the fourth month.

When it reached the ears of the Almsmen belonging to that country that the Lord was expected back in Sāvattthī at this date, they came into the city to see the Lord ; the Elders grew keener and keener in instructing and teaching each their novices,—ten, twenty, thirty or forty of them as the case might be ; and under this instruction and teaching the novices [80] grew to higher and higher specific attainments. On the sabbath of Komudī, on the fifteenth, the full-moon day of the fourth month, the Lord was sitting in the open in the moonlight, with the Confraternity gathered around him, when, observing silence to reign among them all, he addressed the Almsmen in these words :—There is no talking, all talk is stilled in this assembly which is set (as it were) in a shining mere. Such is this Confraternity of Almsmen—or a company like this,—that it is worthy of oblations, offerings, gifts and homage and is the richest field in which to sow the seed of merit. Such is this Confraternity and such this company that a little thing given to it thereby becomes great and a great thing becomes greater still. Such a Confraternity or Company as this would be hard to find in the whole world To see such a Confraternity and company as this it is worth journeying many a league carrying the burden of provisions for the journey. Such is this Confraternity and such is this company. Within this Confraternity there are Arahats,—Almsmen in whom the Cankers are dead, who have lived the highest life, whose task is done, who have cast off their burthen, who have won their weal, who have destroyed all bonds that bound them to the

ceaseless round of existence, who have found the Deliverance of utter Knowledge. Within this Confraternity there are Almsmen who, by destroying the five bonds which bind men to the sensuous world, will pass hence to appear spontaneously elsewhere, never to return thence to earth. Within this Confraternity are Almsmen who, by destroying the three bonds and also by minishing passion malice and delusion, have become Once-returners and, on their last return to this world, will [81] make an end of Ill. Within this Confraternity there are Almsmen who, by destroying the three bonds, are launched on the stream of salvation, safe from any evil doom hereafter, assured of their future, destined to find Enlightenment. Within this Confraternity there are Almsmen who live in the practice of the four mindful meditations,—of the four exertions—of the four bases of psychic power—of the five faculties of sense—of the five forces—of the seven factors of enlightenment—of the Noble Eightfold Path—of friendliness to all—[82] of compassion for all—of rejoicing with all—of poised equanimity—of pondering on foulness—and on the perception of transiency.

Within this Confraternity there are Almsmen who live in the practice of cultivating mindfulness by breathing exercises. If cultivated and developed, mindfulness by breathing is very fruitful and profitable;—it perfects the four bases of mindfulness, which, being perfected, perfect the seven factors of enlightenment, which, being perfected, perfect in turn Deliverance by comprehension.

How, Almsmen, is mindfulness by breathing cultivated and developed so as to prove very fruitful and profitable?—Take the case of an Almsman who, in the forest or at the foot of a tree or in an abode of solitude, sits cross-legged with body erect, with mindfulness as the objective he sets before himself. In mindfulness he takes in breath and in mindfulness he exhales it; he knows precisely what he is doing when he is inhaling or exhaling either a long breath or a short breath; he schools himself, as he draws his breath in and out, to be alive

to his body as a whole—or to still bodily factors—or to experience contentment—or [83] to experience well-being; he schools himself, in drawing his breath in and out, to experience the heart's several factors—or to still them—or to experience the heart as a whole—or to satisfy the heart—or to keep the heart steadfast—or to set the heart free. He schools himself, in drawing his breath in and out, to dwell on the impermanence of things—or on passionlessness—or on the cessation of things—or on eschewing them.—This is how mindfulness in breathing is cultivated and developed so as to prove very fruitful and profitable.

How is mindfulness by breathing cultivated and developed so as to perfect the four bases of mindfulness?—While he is engaged in inhaling or exhaling, with a precise knowledge of what he is doing, either when inhaling or when exhaling either a long breath or a short breath, when schooling himself either to experience the body as a whole or to still the several bodily factors,—all this time, in his contemplation of the body as an aggregation, the Almsman dwells ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontents. Among the corporeal elements (earth, water, fire, and *air*) I classify breath inhaled or exhaled. Therefore the Almsman who contemplates the body as an aggregation, dwells the while ardent, alive to what he is doing, and mindful,—quit of all worldly wants and discontent. While [84] he is engaged in schooling himself in his breathing to experience contentment or well-being, or to experience the heart's several factors or to still them,—all this time, in his contemplation of feelings as an aggregation, the Almsman dwells ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontent. Among feelings I classify thorough attention to breath inhaled or exhaled. Therefore the Almsman who contemplates feeling as an aggregation, dwells the while ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontent. While he is engaged in schooling himself, as he inhales or exhales,

to experience the heart as a whole, or to satisfy the heart, or to keep the heart steadfast, or to set the heart free,—all this time, in his contemplation of the heart as an aggregation, the Almsman dwells ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontent; the man of distracted mind, say I, cannot develop mindfulness in breathing. While he is engaged in schooling himself, as he inhales or exhales, to dwell either on the impermanence of things or on passionlessness or on the cessation of things or on eschewing them,—all this time, in his contemplation of mental objects as an aggregation, the Almsman dwells ardent, alive to everything, mindful, quit of all worldly wants and discontent. Discerning by understanding the abandonment of all wants and discontent, [85] he surveys this theme exhaustively. Therefore, in his contemplation of mental objects as an aggregation, the Almsman dwells ardent, alive to all he is doing, mindful, quit of all worldly wants and discontent.—This is how mindfulness in breathing is cultivated and developed so as to perfect the four bases of mindfulness.

How are the four bases of mindfulness cultivated and developed so as to perfect the seven factors of enlightenment?—While, in his contemplation of the body as an aggregation, the Almsman dwells ardent, alive to all he is doing, mindful, quit of all worldly wants and discontent, all this time his mindfulness is growing fixed and undistracted, with the result meanwhile that the factor of enlightenment which consists of mindfulness is implanted, that the Almsman develops it, and that it moves on to perfect development. Living thus mindful, he examines and scrutinizes, and analyzes the mental object with his understanding; and as he is doing so, the analytical factor of enlightenment is meantime being implanted, is being developed by the Almsman, and is moving on to its perfect development, with the concomitant result that indomitable zeal is implanted, and that this further factor of enlightenment is implanted, is developed by the Almsman and moves on to its perfect development.

To the man with zeal implanted in him comes satisfaction without alloy, and concomitantly [86] the factor of enlightenment which consists in satisfaction is implanted, is developed by the Almsman, and moves on to its perfect development. The man with his mind satisfied comes to enjoy tranquillity alike of body and of heart, and concomitantly the factor of tranquillity is implanted, is developed by the Almsman, and moves on to its perfect development. The man with tranquillity and well-being of body finds concentration of heart, and concomitantly the concentration factor of enlightenment is implanted, is developed by the Almsman, and moves on to its perfect development. He surveys exhaustively as his theme his heart thus steadfast, and concomitantly the factor of poised equanimity is implanted, is developed by the Almsman, and moves on to its perfect development.

(And as it is with his contemplation of the body, so it is with his contemplation of feelings—of the heart—and of mental objects [87], each resulting in the perfect development of the several factors of enlightenment).—This is how the four bases of mindfulness are cultivated and developed so as to perfect the seven factors of enlightenment.

[88] How are the seven factors of enlightenment cultivated and developed so as to perfect Deliverance by comprehension?—Take an Almsman who develops in turn each of the aforesaid seven factors of enlightenment,—each dependent on aloofness passionlessness and stilling, each maturing by Renunciation.—This is how the seven factors of enlightenment are cultivated and developed so as to perfect Deliverance by comprehension.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXIX. KĀYAGATĀ-SATI-SUTTA.

MEDITATION ON THE BODY.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, and a great number of Almsmen were sitting in company together in the hall after their meal on return from their alms-round, the following talk arose among them :—It is wonderful, sirs, it is marvellous, to what a pitch the Lord who knows and sees, the Arahāt all-enlightened, has cultivated and developed that mindfulness of body which is called the mindfulness abundant in fruit and blessings! Here the talk broke off; for, when at evening the Lord arose from his meditations, he came to the seat set for him in hall, and asked what subject had engaged them in their conclave and what talk had been broken off. [89] They told him, adding that here the talk had broken off, as the Lord appeared.

How, Almsmen, is mindfulness of body cultivated and developed so as to abound in fruit and blessings?—Take an Almsman who, in the forest or at the foot of a tree or in an abode of solitude, sits cross-legged with body erect, with mindfulness as the objective he sets before himself. In mindfulness he takes in breath and in mindfulness he exhales it; he knows precisely what he is doing when he is inhaling or exhaling either a long breath or a short breath; he schools himself, as he draws his breath in and out, to be alive to his body as a whole or to still bodily factors. As he dwells thus unflagging, ardent, and purged of self, all worldly thoughts that idly come and go are abandoned, and with their abandonment his heart within grows established and planted fast, settled and concentrated.—In this way, an Almsman develops mindfulness of body.

Walking or sitting or lying down, in every posture

of his body, he knows precisely what he is doing. As he dwells thus unflagging . . . mindfulness of body.

[90] Again, the Almsman is always mindful and purposeful whether in going forward or back, in looking before or behind, in drawing in or stretching out his limbs, in conduct of cloak bowl and robes, in eating and drinking, in chewing and tasting, in attending to the needs of nature, in walking or standing still, in sitting or in lying down, asleep or awake, speaking or silent. As he dwells thus unflagging . . . mindfulness of body.

Again, the Almsman reflects on this self-same body, from the soles of the foot to the crown of the head, as a thing bounded by skin and full of various impurities. There is in this body, says he, hair of head or body, nails and teeth, skin and flesh, sinews bones and marrow, kidneys heart and liver, pleura, spleen, lungs, inwards and bowels, stomach and fæces, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid and urine. Just as if there was a two-mouthed sack full of various grains—such as rice and paddy, beans and vetches, sesame and husked rice—, and a man with eyes to see were to reflect as he emptied the sack that here was rice, there was paddy, here were beans, there were vetches, here was sesame and there husked rice;—in just the same way does the Almsman reflect on this self-same body, from the sole of the foot to the crown of the head, as a thing . . . synovial fluid and urine. As he dwells thus unflagging . . . mindfulness of body.

[91] Again, the Almsman reflects on this self-same body, whatsoever its position and posture, from the point of view of its elements, as containing within it the four elements of earth, water, fire and air. Just as a competent butcher or his apprentice, when he has killed a cow, might sit at the cross-roads with the carcase and cut up into joints, even so does the Almsman reflect on this self-same body, whatsoever its position or posture, from the point of view of its elements, as containing within it the four elements.

As he dwells thus unflagging . . . mindfulness of body.

Again, just as if the Almsman were actually looking on a festering corpse after one two or three days' exposure in a charnel-ground, even so does he sum up this self-same body as having these properties and this nature and this future before it. As he dwells thus unflagging . . . mindfulness of body.

Again, just as if the Almsman were actually looking on a corpse exposed in the charnel-ground and there being devoured by crows or falcons or vultures or dogs or jackals or divers worms, even so does he sum up this self-same body . . . (*etc. as in prev. para.*).

[92] Again, just as if the Almsman were actually looking on a corpse exposed in the charnel-ground, showing as a chain of bones either still with flesh and blood and sinews to bind them together, or with only smears of the flesh and blood left with the bones and sinews, or with the flesh and blood entirely gone, or with sinews gone and only the bones left scattered around, here a hand and there a foot, here a leg and there an arm, here the pelvis, there the spine and there the skull,—even so does he sum up this self-same body . . . (*etc. as in penultimate para.*) . . . of body.

Again, just as if the Almsman were actually looking on a corpse exposed in the charnel-ground, with the bones whitening like sea-shells or piled in a heap as the years roll by or crumbled to dust,—even so does he sum up this self-same body . . . (*etc. as in ante-penultimate para.*) . . . of body.

Again, the Almsman, divested of lusts and of wrong dispositions, develops in succession the First, [93] Second, Third and [94] Fourth Ecstasies (*as in Sutta No. 39, etc.*). As he dwells thus unflagging, ardent, and purged of self, all worldly thoughts that idly come and go are abandoned, and with their abandonment his heart within grows stablished and planted fast, settled and concentrated.—In this way too the Almsman develops mindfulness of body.

If any Almsman whatsoever cultivates and develops mindfulness of body, deep into his bosom sink all right dispositions into which knowledge enters,—even as streams which flow down to the sea sink into the bosom of the ocean which the mind's eye surveys. If any Almsman does not cultivate and develop mindfulness of body, Māra gains access ; Māra can enter into him. It is just as if a man flung a heavy stone into a mass of wet clay. Would it find access ?

Yes, sir.

[95] Just in the same way, if an Almsman does not cultivate and develop mindfulness of body, Māra gains access ; Māra can enter into him. It is just as if there were a dry and sapless stick and a man came along and took it for his kindling wood to light a fire with and make a blaze. If he did so, could he by rubbing it make his fire burn up ?

Yes, sir.

In just the same way, if an Almsman does not cultivate and develop mindfulness of the body, Māra gains access ; Māra can enter into him. It is just like an empty water-jar on its stand with nothing in it and a man coming up to it with a load of water. Could he shoot his load into it ?

Yes, sir.

In just the same way, if an Almsman does not cultivate and develop mindfulness of body, Māra gains access ; Māra can enter into him.

But if the Almsman does cultivate and does develop mindfulness of body, Māra cannot gain access or enter into him.

It is just like a man throwing a light ball of string against the solid timbers of the door-posts. Would it find access ?

No, sir.

It is just the same with the Almsman who has cultivated and has developed mindfulness of body ;—Māra cannot gain access or enter into him. It is as if there were a wet stick with the sap still in it, and a man came along and took it for his kindling wood to light

a fire and make a blaze. [96] If he did so, could he by rubbing it make his fire burn up?

No, sir.

It is just the same with the Almsman who has cultivated and has developed mindfulness of body;—Māra cannot gain access or enter into him. It is just like a filled water-pot on its stand, full of water to the brim so that a crow could drink out of it. If now a man came along with a load of water, could he shoot his load into it?

No, sir.

It is just the same with the Almsman who has cultivated and has developed mindfulness of body;—Māra cannot gain access or enter into him.

If any Almsman whatsoever has cultivated and developed mindfulness of body, then, in each and every intellectually realizable mental object to which he applies his mind for its intellectual realization, in every case he comes to be an eye-witness thereof face to face, if there be an exercise of mindfulness. It is just like a square pond in a level expanse of ground, with embanked sides and so full of water to the brim that a crow could drink out of it. If now a strong man were to break the containing embankment on this side and that, would the water run away through the breaches?

[97] Yes, sir.

Just in the same way, if any Almsman has cultivated and has developed mindfulness of body, then . . . exercise of mindfulness. It is just like a carriage with a pair of thorough-breds harnessed to it and with the goad lying ready to hand, on level ground at the cross-roads,—into which there mounts a skilled driver, who knows how to manage horses; with his left hand he takes the reins, grasping the goad in his right, and away he drives, up and down, where he likes. Just in the same way, if any Almsman has cultivated and has developed mindfulness of body, then . . . exercise of mindfulness.

If, Almsmen, mindfulness of body be practised,

cultivated, developed, assimilated, made a basis, kept advancing, accumulated and vigorously pursued, ten blessings may be anticipated and they are these :—

He masters likes and dislikes ;—dislikes do not master him ; he is always victor over them if and when they have arisen.

He masters fear and dread ; they do not master him ; he is always victor over them if and when they have arisen.

He endures cold and heat, hunger and thirst, gad-flies, mosquitoes, scorching winds, contact with creeping things, abusive and hurtful language ; his nature is to bear all bodily feelings that are painful, acute, sharp, severe, wretched, miserable, or deadly.

The Four Ecstasies with their vivid illumination, which here and now [98] bring well-being into life,—these he induces at will, without trouble or difficulty.

He develops the divers psychic powers ;—from being one to become manifold, from being manifold to become one, to be visible and invisible, to pass at will through wall or fence or hill as if in air, to pass in and out of the solid earth as if it were water, to walk on the water's unbroken surface as if it were the solid earth, seated in state to glide through the air like a bird on the wing, to touch and to handle the sun and moon in their power and might, and to extend the sovereignty of his body right up to the Brahmā world.

By the Ear Celestial that is pure and far surpasses the human ear, he hears sounds celestial and sounds human both far and near.

His heart knows the hearts of other creatures and of other men, knows them for what they are,—the heart where passion dwells as passionate, the passionless heart as passionless, the unkind heart as unkind, the kindly heart as kindly, the deluded heart as deluded, the undeluded heart as undeluded, the concentrated heart as concentrated, the unconcentrated heart as unconcentrated, the great heart as great and the little heart as little, the inferior heart as inferior and the superior heart as superior, the steadfast heart as

stedfast and the unstedfast heart as unstedfast, the heart Delivered as Delivered, and the undelivered heart as undelivered.

He recalls his own divers existences in the past,—a single [99] birth, then two—etc.—divers existences in the past in all their details and features.

With the Eye Celestial that is pure and far surpasses the human eye, he sees creatures in act to pass hence, in act to reappear elsewhere,—creatures either lowly or debonair, fair or foul to view, happy or unhappy ; and he knows well that they fare according to their past deeds.

By the extinction of the Cankers, he develops and dwells in that Deliverance of heart and mind where Cankers are not, a Deliverance which, of and by himself, here and now, he has discerned and realized.

These are the ten blessings, Almsmen, that may be anticipated, if mindfulness of body be cultivated in the way I have stated.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXX. SANKHĀR-UPPATTI-SUTTA.

PLASTIC FORCES.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Lord announced to the Almsmen that he would expound how plastic forces arose ; and thus began :—

Take the case of an Almsman who possesses faith and virtue, instruction, munificence, and understanding. The wish comes to him that, at the body's dissolution after death, he may be reborn a wealthy noble. On this he fixes and sets his heart, to this [100] he trains his heart. The possession of the foregoing five plastic forces, coupled with this wish of his, conduce, with

cultivation and development, to his being reborn accordingly.—This is the road and way to such rebirth.

Again, possessing the same five plastic forces, the Almsman forms the wish to be reborn a wealthy brahmin—etc. — or householder. On this he fixes . . . to such rebirth.

Or possessing these same five plastic forces, the Almsman, hearing that the Four Regents—the Thirty-three gods—the Yāma gods—the Tusita gods—the Nimmāna-rati gods—the Paranimmita-vasavatti gods—enjoy long life and beauty and abound in well-being, forms the wish that he may be reborn one of them. On this he fixes . . . to such rebirth.

Or, possessing those [101] same five plastic forces, the Almsman, hearing that the Brahmā of a Thousand worlds enjoys long life and beauty and abounds in well-being, forms the wish that he may be reborn in communion with that Brahmā. Now, that Brahmā dwells illumining and pervading the frame-work of a thousand worlds and also all the creatures that are reborn there. Just as a man with eyes to see might take in his hand and gaze upon emblic myrobalan, even so does this Brahmā illumine and pervade his thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . to such rebirth.

Or, in like manner, he forms the wish that he may be reborn in communion with the Brahmā of two—three—four—or five thousand worlds. Now, the Brahmā of Five thousand worlds illumines and pervades five thousand worlds and also all the creatures that are reborn there. Just as a man with eyes to see might take in his hand and gaze upon five emblic myrobalans, even so does the Brahmā of Five thousand worlds illumine and pervade his five thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . to such rebirth.

Or, possessing those same five qualities, the Almsman, hearing that the Brahmā of Ten thousand worlds enjoys long life and beauty and abounds in well-being, forms the wish that he may be reborn in communion

with that Brahmā. Now that Brahmā illumines and pervades ten thousand worlds [102] and all the creatures that are reborn there. Just as a rare Veluriya gem of finest water, that has been cut with eight facets and marvellously wrought, when laid on a yellow cloth, diffuses its sparkling radiance around,—even so does the Brahmā of ten thousand worlds illumine and pervade his ten thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . to such rebirth.

Or, possessing these same five qualities, the Almsman, hearing that the Brahmā of a Hundred thousand worlds enjoys long life and beauty and abounds in well-being, forms the wish that he may be reborn in communion with that Brahmā. Now that Brahmā illumines and pervades a hundred thousand worlds and all the creatures that are reborn there. Just as gold from the river Jambu's bed that has been refined in the crucible of a skilled goldsmith, worked to a brilliant polish by his art, and then, when laid on a yellow cloth, diffuses its sparkling radiance around,—even so does the Brahmā of a Hundred thousand worlds illumine and pervade his hundred thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . such rebirth.

Or, again, possessing those same five qualities, the Almsman, hearing of their long life, beauty and abounding well-being, forms the wish that he may be reborn in the heaven of the Ābhā gods, among either the Paritt-ābhās or the Appamāṇ-ābhās,—or of the Subha gods, among either the Paritta-subhas or the Appamāṇa-subhas or the Subha-kinṇas,—[103] or of the Vehapphala gods,—or of the Aviha gods,—or of the Atappa gods,—or of the Sudassin gods,—or of the Akaniṭṭha gods,—or of the Infinite Space gods,—or of the Infinite Mind gods,—or the gods of the Realm of Naught,—or of the gods of the Realm where there is Neither-perception-nor-Non-perception. On this the Almsman fixes and sets his heart, to this he trains his heart. The possession of the foregoing five constituents,

coupled with this wish of his, conduces, with cultivation and development, to his being reborn accordingly.—This is the road and way to such rebirth.

Again, possessing these same five qualities, the Almsman forms the wish that, by the extinction of the Cankers, he may here and now develop and dwell in the Deliverance of heart and mind without Cankers which he has discerned and realized of and by himself. And by the extinction of the Cankers he wins this goal.—This Almsman, sirs, is reborn nowhere, passes no-whither to rebirth.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXI. CŪLA-SUÑÑATA-SUTTA.

TRUE SOLITUDE. I.

[104] THUS have I heard. Once when the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's mother, the reverend Ānanda, rising towards evening from his meditations, went to the Lord and after salutations took his seat to one side, saying :—Once while you were staying among the Sakyans, in their township of Nagaraka, I heard with my own ears from your own lips your remark that you were then 'living with the Void' a great deal. Did I rightly hear, receive, apprehend, and comprehend your remark, sir?

Yes, quite rightly, Ānanda. In bygone days as now, I have lived a great deal with the Void. Just as this whilom palace is emptied of elephants, oxen, horses and mares, is emptied of gold and coins of silver, and is emptied of its male and female establishment, and yet, because of the presence of the Confraternity, is not an empty solitude;—just in the same way, by ignoring ideas of village or of inhabitants, an Almsman envisages solitude through the idea of a forest. To this idea his heart goes forth, finding therein satisfaction and a foothold and Deliverance. He is

clear that the agitation which would attend ideas of a village, or of people, is absent in this conception, but yet there abides some agitation in the solitude which attends the idea of a forest. Consequently, he realizes that, though his conception is emptied of all ideas of village or inhabitants, yet non-emptiness still persists in the conception of solitude which attends the idea of a forest. So he discerns emptiness in what is absent therefrom and concludes that [105] peace abides in this residuum. Thus it is that there arises in him a true changeless and pure conception of emptiness.

Again, by ignoring ideas both of people and of forests, he conceives of solitude through the idea of earth, to which idea his heart goes forth, finding therein satisfaction and a foothold and Deliverance. By dismissing all thoughts of earth's heights and valleys, of its rivers and rugged ground, and of its snags and brakes, and towering mountains, and by viewing earth as a bull's hide with a hundred pegs to stretch out flat its unmarred and featureless expanse, he discerns of solitude through the idea of earth. To this idea his heart goes forth, finding therein satisfaction and a foothold and Deliverance. He realizes that, although he is now quit of the agitation which attends ideas of people and of forests, yet in this earth idea there still survives some distress in the solitude which accompanies that idea; for, therein non-emptiness persists. So he discerns emptiness in what is absent therefrom, and concludes that it is in the residuum that peace abides. Thus too it is that there arises in him a true changeless and pure conception of emptiness.

(And the same happens to him with the successive ideas of Infinite Space [106], of Infinite Mind, and of [107] Neither-perception-nor-Non-perception.)

Dismissing in turn all these ideas, and envisaging solitude through concentration of heart beyond attributes, he finds nevertheless that therein there still survives some residual agitation, namely through this body of his with its senses [108] as a consequence of being alive; for therein non-emptiness persists. So he

discovers emptiness in what is absent therefrom, and concludes that it is in this residuum that peace abides. Thus too it is that there arises in him a true changeless and pure conception of emptiness.

Again, still envisaging solitude through concentration of heart beyond attributes, he realizes that even this absolute concentration of heart is but an effect and a mental product, and consequently is transient and has its cessation. When he knows and sees this, his heart is delivered from the Cankers of lust, of continuing existence and of ignorance. The knowledge of his Deliverance comes to him in the thought that birth is no more, that he has lived the highest life, that his task is done, and that now for him there is no more of what he has been. He realizes that, although he is now quit of the agitation which attends those three Cankers respectively, yet there still survives some residual distress, namely through this body of his with its senses as a consequence of being alive ; for, therein non-emptiness persists. So he discovers emptiness in what is absent there, and concludes that it is in this residuum that peace abides. Thus too it is that there arises in him a true [109] changeless pure and ultimate conception of emptiness.

Yes, Ānanda ; this was the form of pure and ultimate emptiness that all recluses and brahmins of bygone times developed and dwelt in ; this will be the pure and ultimate emptiness that future recluses and brahmins will develop and dwell in ; and this is the pure and ultimate emptiness that to-day is developed by all those recluses and brahmins who develop and dwell in pure and ultimate emptiness.—Therefore, Ānanda, you should train yourselves to develop and dwell in pure and ultimate emptiness.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXXII. MAHĀ-SUÑÑATA-SUTTA.

TRUE SOLITUDE. II.

THUS have I heard. Once when the Lord was staying among the Sakyans at Kapilavatthu in the Banyan pleasaunce, early in the morning, duly robed and bowl in hand, he went for alms into the city and on his return after his meal betook himself to rest during the noontide heat at the cell erected in that pleasaunce by Kāḷa-Khemaka the Sakyan. Now at that time a number of pallets had been got ready there and at the sight [110] of these the Lord wondered whether there were a number of Almsmen in residence.

At the time the reverend Ānanda with a number of Almsmen was engaged on robe-making at the (neighbouring) cell erected by Ghaṭṭāya the Sakyan,—whither, when he rose from his meditations towards evening, the Lord betook himself, enquiring, as he took the seat set for him, whether the number of pallets at Kāḷa-Khemaka's cell betokened a number of Almsmen in residence there. Yes, was Ānanda's answer;—it is robe-making time.

An Almsman, Ānanda, does not shine by delighting in fellowship, by finding delight in fellowship or by being given to a delight in fellowship; nor does he shine by a like delight in company at large. If such be his delight, it is impossible that, at will and without trouble or difficulty, he should enjoy the well-being which attends Renunciation, solitude, tranquillity and Enlightenment. But, any Almsman who lives aloof from company may be expected to enjoy all this. Similarly, if an Almsman delights in fellowship and company, it is impossible that, at will and without trouble or difficulty, he should develop, and dwell in, Deliverance of heart whether [111] as a passing joy or as an enduring possession. But any Almsman who lives aloof from company may be expected to enjoy all

this. Not a single visible shape do I discern, Ānanda, delight in which does not entail, with that shape's change and alteration, sorrow and lamentation, pain, ills and despair.

The Truth-finder has become fully aware of this state, namely how, in dismissing thoughts of all attendant phenomena, to develop and dwell in true emptiness within. Therein, Ānanda, if, so dwelling, the Truth-finder is approached by Almsmen or Almswomen, by lay-disciples male or female, by kings or their ministers, by sectaries or their followers,—then it is with a heart that is set on solitude, that trends to solitude and finds a fastness in solitude, it is with a heart that is aloof, that finds its joy in renunciation of the world, and has laid low each and every disposition which is bred of Cankers, it is with such a heart that, being in company, he frames his speech so as to be left alone once more. Therefore, if an Almsman's desire is to develop and dwell in true emptiness within, he should calm, tranquillize, focus and concentrate his heart internally. How is he to accomplish this?—Take the case of an Almsman who, divested of lusts and of wrong dispositions, successively develops and dwells in the Four Ecstasies. In this way he calms, tranquillizes, focusses and concentrates his heart internally. [112] Suppose now that his mind ponders on internal emptiness, but that, as he does so, his heart does not go forth to it, to find satisfaction therein or a foothold or Deliverance, and that ultimately he recognizes and consciously realizes this inward verdict and finding,—with the same thing happening with regard to external emptiness, to both internal and external emptiness, and to Permanence; always the same verdict. What that Almsman has to do is (to persevere in his efforts) to calm, focus and concentrate his heart internally on the same old theme of concentration till—for both internal and external emptiness and for Permanence—the inward verdict and finding is reversed and his heart goes forth to emptiness, finding therein satisfaction, a foothold and Deliverance;

and ultimately he recognizes and consciously realizes this verdict of satisfaction.

When, living in this plane, he applies his mind—say—to pacing up and down, he does so with the conscious conviction that, as in his present state he paces up and down, no covetousness and discontent, no dispositions that are evil and wrong will [113] assail him.

The same conviction is his if, while living in this plane, he applies his mind to standing still and stands still,—or sits down,—or lies down; he is conscious that now he will not be assailed by covetousness and discontent or by dispositions that are evil and wrong.

If, while living in this plane, the Almsman applies his mind to speech, he is conscious that his tongue will utter nothing that is low rustic and vulgar, nothing that is not noble or not profitable, nothing that fails to conduce to aversion, passionlessness, stilling, peace, illumination, enlightenment and Nirvāna,—nothing by way of talk of princes, bandits, great lords, armies, terrors, battles, meat and drink, clothes, beds, garlands, perfumes, relations, carriages, villages, townships, cities, countries, women, heroes' prowess, gossip at street-corners or at wells, tales of kinsfolk departed, other chatter, and fables about the origin of the world and the ocean and about the rise and fall of things. He is conscious on the contrary that his speech will be grave and heart-opening, conducing to absolute aversion, to passionlessness, to stilling, peace, illumination, enlightenment and Nirvāna,—namely talk of wanting little and being contented, solitude, withdrawal from the world, strenuous endeavour, virtue, concentration, understanding, Deliverance, and clear vision of Deliverance.

If, while living in this plane, the Almsman [114] applies his mind to thinking, he is conscious that his thoughts will not be low rustic and vulgar, not noble and not profitable, conducing not to aversion, passionlessness, stilling, peace, illumination, enlightenment and Nirvāna; he is conscious that his thoughts will not be

thoughts of lust, malevolence and injury, but will on the contrary be thoughts that are noble and saving, that guide him who lives up to them to the extinction of all Ill,—such as thoughts of renunciation and benevolence and innocence.

Five strands, Ānanda, make up the pleasures of sense,—namely, visible shapes, sounds, odours, tastes and touch, all of them pleasant and agreeable and delightful, all of them bound up with passion and lusts. Therein an Almsman must constantly search his heart to see whether, in this or that relation, his heart is coming to have traffic with these pleasures of sense. If his search tells him that such traffic is about, then he becomes conscious that he has not yet made an end of the seductions of such pleasures ; but if his search tells him there is no such traffic about, he becomes conscious that these seductions are ended.

Five in number, Ānanda, are the factors of attachment, which must engage an Almsman who ponders on the rise and fall of things,—namely, form, feeling, perception, plastic forces and consciousness, [115] together with the arising and the passing of each of the five. If he so ponders, all pride of personality in these five factors quits him and he is conscious that he is quit of them.

The foregoing states of consciousness, Ānanda, ensure an absolutely right future and are noble, transcendent, and beyond the clutches of Māra, the Evil One.

What do you think, Ānanda? On what grounds ought a disciple to dog his master's footsteps even though hounded away?

The Lord, sir, is the root, the channel and the refuge of all our doctrines. We pray that the Lord may be moved to declare the meaning of what he has said, so that the Almsmen may treasure up what falls from his lips.

The disciple ought not to dog his master's footsteps for the interpretation of canonical scriptures. And why not?—Because from of old their doctrines have been heard, learned by heart, garnered by recital,

turned over and over in the mind and fathomed by vision. No; he should persist in dogging his master's footsteps perforce, solely to hear words that are grave and heart-opening, conducing to absolute aversion, to passionlessness, to stilling, peace, illumination, enlightenment and Nirvāna,—namely, words about wanting little, about contentment, solitude, withdrawal from the world, strenuous endeavour, virtue, concentration, understanding, Deliverance and clear vision of Deliverance.

Thus comes affliction of master and of pupil, and affliction in living the higher life. How comes the master's affliction?—Take the case of a master who chooses out a solitary lodging—in the forest under a tree, in the wilds in cave or grot, in a charnel-ground [116], in a thicket, or on bracken in the open. As he lives aloof thus, he is visited by a constant stream of brahmins and householders, of townsfolk and country-folk; and infatuations hankerings and covetise grow upon him, so that he is a backslider to luxury. Such is an afflicted master who, in his affliction is laid low by evil and wrong dispositions that are vicious and entail re-birth, are fraught with anguish, and ripen to Ill, with a heritage of birth, old-age and death in their train. Such is the affliction of a master; and exactly the same is the affliction which comes on that master's pupil who devotes himself to solitude after his master's example and chooses out his solitary lodging—in the forest . . . death in their train. Such is the pupil's affliction.

What is affliction in living the higher life?—Suppose there appears in the world a Truth-finder, Arahāt all-enlightened, . . . Lord of Enlightenment, who chooses out his solitary lodging and there in his life aloof is visited by a constant stream of visitors; yet infatuations hankerings and covetise never grow upon him nor [117] is he ever a backslider to luxury. But this Master's pupil, devoting himself to solitude after his Master's example, chooses out his solitary lodging where in his life aloof he is visited by a constant stream of visitors; and infatuations hankerings and covetise

grow upon him, so that he is a backslider to luxury. Such, Ānanda, is what is termed affliction in living the higher life.

It is such affliction, whether of master or of pupil, which more than aught else proves their affliction in living the higher life which ripens to Ill and exceeding bitterness and conduces to woe hereafter.

Therefore, comport yourselves towards me in a spirit of friendliness not of hostility, and it will prove your lasting happiness and welfare. Now, how do disciples comport themselves towards their master in a spirit of hostility and not of friendliness?—Take the case of a master who out of compassion and affection preaches his Doctrine to his disciples in a spirit of compassion to ensure their happiness and welfare, but whose disciples do not listen or give ear or try to learn, but turn away from his teachings. That is the spirit of hostility to a master. The spirit of friendliness is shown when his disciples listen, give ear and try to learn, and turn not from his teachings, as he seeks to ensure their happiness and welfare. [118] Therefore, Ānanda, comport yourselves towards me in a spirit not of hostility but of friendliness; and it will prove your lasting happiness and welfare. I do not deal with you as the potter with mere wet clay. I shall speak to you with constant admonishings and with constant eradication of faults;—that which is excellent will stand fast.

Thus spake the Lord. Glad at heart, Ānanda rejoiced in what the Lord had said.

CXXIII. ACCHARIY-ABBHUTA-DHAMMA-SUTTA.

WONDERS OF THE NATIVITY.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, there arose the following talk among a large number of Almsmen who were sitting together in

hall after their alms-round and meal :—It is wonderful, sirs, it is marvellous what powers and might belong to the Truth-finder, seeing that he can know all about former Buddhas who passed away with all lets and hindrances excised, with nothing to tie them to re-birth and the round of existences, and in triumph over all Ill. He knows the families from which they came, their names and septs, their virtues and characters. their attainments and outlook, and the five modes of Deliverance they respectively won. Yes, said Ānanda ; Truth-finders are wonderful and of wonderful nature, marvellous and of marvellous nature.

[119] This conversation of those Almsmen was interrupted ; for the Lord, rising up towards evening from his meditations, came into hall and, seating himself on the seat set for him, asked what they had been talking about and what discussion had been broken off. Word for word, they told him what had passed. Then turning to Ānanda, the Lord bade him expand more fully the wonders and marvels of a Truth-finder's nature.

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's testimony to me that, mindful and fully aware of what should happen to him, the Bodhisatta passed to don form in the Tusita heaven ; and this I hold to be wonderful and a marvel in the Lord.

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's own testimony to me that, mindful and fully aware, the Bodhisatta abode in his Tusita form ; and this too I hold to be wonderful and a marvel in the Lord.

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's own testimony to me that the Bodhisatta abode in his Tusita form for the whole term of his existence there ; and this too I hold to be wonderful and a marvel in the Lord

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's own testimonies to me that—

Mindful and fully aware of what should happen, the Bodhisatta passed from his Tusita form and entered his mother's womb ;

[120] When the Bodhisatta thus passed into his mother's womb, then, throughout the entire world with its gods and Māras and Brahmās, there appeared, to all recluses and brahmins and to all gods and men, a measureless vast effulgence,—surpassing the gods' own celestial splendour, and penetrating even those vasty and murky interspaces between worlds where gloomy darkness reigns and no light may enter of sun and moon for all their power and might, so that by this effulgence the denizens of those interspaces could behold one another and recognize that other creatures dwell with them there ; and withal the ten thousand worlds trembled and shook and quaked ;¹

As soon as the Bodhisatta has entered his mother's womb, four deities draw nigh him to guard the four cardinal points so that no one—human, non-human or whatever he might be—should do a mischief to either the Bodhisatta or his mother ;

As soon as the Bodhisatta has entered his mother's womb, she becomes intrinsically virtuous,—eschewing the taking of life and the taking of anything not given to her, eschewing pleasures of sense and incontinence, eschewing lies and all temptation to strong drink ;

[121] As soon as the Bodhisatta has entered into his mother's womb, she has no carnal mind for any man, nor can she yield to any man's passion for her ;

As soon as the Bodhisatta has entered his mother's womb, all the five pleasures of sense become hers ; she is lapped and wrapped in all the enjoyment they can bring ;

As soon as the Bodhisatta has entered his mother's womb, no ailments can come upon her ; comfortable and unwearied of body, she views within her womb

¹ Cf. *Dīgha* II. 12 et seqq., and the notes to *Dialogues* II. 9-12, for this and foll. paras. relating to the physical birth of a future Buddha.

the Bodhisatta with all his limbs and faculties complete;—just as a sparkling velūriya gem of finest water, which has been cut with eight facets and marvellously wrought, and through which passes a blue, yellow, red, white, or yellowish thread, is seen as being what it is by a man with eyes to see who takes it in his hand to examine it ;

[122] Seven days after his birth the mother of the Bodhisatta dies and passes to the Tusita heaven ;

While other women carry their child some nine or ten months, it is otherwise with a Bodhisatta's mother, who brings forth her child after exactly ten months ;

While other women give birth to their child sitting or lying, it is otherwise with a Bodhisatta's mother, who gives birth standing erect ;

When the Bodhisatta issues from his mother's womb, he is received into the hands first of gods and afterwards of human beings ;

When the Bodhisatta issues from his mother's womb, he never touches the ground but is received by the four deities who present him to his mother with these words : Rejoice, o queen ! you have borne indeed a lordly son !

When the Bodhisatta issues from his mother's womb, he issues without stain and without defilement from waters or humours or blood or any [123] uncleanness, but pure and stainless,—just like a gem on Benares muslin, where neither defiles the other because both are pure ;

When the Bodhisatta issues from his mother's womb, there start from mid-air two jets of water, one cold and the other warm, wherewith they bathe the Bodhisatta and his mother ;

As soon as he is born, the Bodhisatta firmly plants both feet flat on the ground, takes seven strides to the North, with a white canopy carried above his head, and surveys each quarter of the world, exclaiming in peerless tones : In all the world I am chief, best and foremost ; this is my last birth ; I shall never be born again ;

As soon as the Bodhisatta issues from his mother's womb, throughout the entire world with its gods and Māras and Brahmās there appears, to all recluses and brahmins and to all gods and men, a measureless and vast effulgence,—surpassing the gods' own celestial splendour and penetrating even those vast and murky interspaces between worlds where gloomy darkness reigns and no light may enter of sun and moon for all their power and might,—so that [124] by this effulgence the denizens of those interspaces can behold one another and recognize that other creatures dwell with them there, and withal the ten thousand worlds tremble and shake and quake; and this too, sir, I hold to be—like all the foregoing—wonderful and a marvel in the Lord.

Add this too, Ānanda,—that the Truth-finder has full knowledge of feelings—and perceptions—and thoughts—as they arise and appear and pass away. Add this, Ānanda, to your tale of the Truth-finder's wonders and marvels.

Inasmuch, sir, as the Lord has full knowledge of feelings and perceptions and thoughts as they arise and appear and pass away,—this too, sir, do I hold to be wonderful and a marvel in the Lord.

Thus spoke the reverend Ānanda and the Master approved. Glad at heart, those Almsmen rejoiced in what the reverend Ānanda had said.

CXXIV. BAKKULA-SUTTA.

A SAINT'S RECORD.

THUS have I heard. Once when the reverend Bakkula was staying at Rājagaha in the Bamboo grove where the squirrels were fed, an ancient friend of his lay days, Acela Kassapa, [125] came to him and after greetings took a seat to one side, asking how long he had been an Almsman.

It is eighty years, sir, since I first became an Almsman.

In the course of those eighty years, Bakkula, how often have you lain with women?

You should not ask your question like that, Kassapa; you should ask how often in the past carnal desires have arisen within me.

Well, Bakkula, in the course of those eighty years how often have carnal desires arisen within you?

During the whole of my eighty years as an Almsman I am not aware of their once arising.

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that he is not aware of carnal desires having once arisen within him during eighty years.]

During the whole of those eighty years as an Almsman I am not aware that malevolence or a desire to hurt has once arisen within me.

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that he is not aware of malevolence or a desire to hurt having once arisen within him during eighty years.¹]

During the whole of those eighty years as an Almsman I do not admit that thoughts of lust—or of malevolence—or of hurt—have once arisen within me.

[126] During the whole of those eighty years as an Almsman I do not admit having once—

accepted a layman's clothes,
cut out robes with shears,
sewn robes together with a needle,
dyed robes with dye-stuff,
sewn robes together on the frame, for myself,
got my fellows in the higher life to work at my robes for me,
accepted an invitation (to a meal),

¹ This refrain—intercalated by the Elders at the Recension, according to the Commentary—occurs in the text after each affirmation but will be omitted hereafter in translating the catalogue which follows, till p. 129 is reached.

entertained a wish that someone would invite me,
taken a seat inside a dwelling,
taken a meal inside a dwelling,
thought about the conformation of women,
taught a woman the Doctrine, even to the extent
of a couplet,
gone to the Almswomen's quarters,
taught the Doctrine to an Almswoman, or to a
woman probationer or to a woman novice,
admitted or confirmed or been answerable for an
Almsman,
prepared a novice for admission to the Confraternity,
used a bathroom, or bath-powder when bathing,
got my fellows in the higher life [127] to massage
my limbs for me,
been ill, even triflingly,
taken medicine, even an opening dose of myrobalan,
used a head-rest,
lain on a bed, or
passed the rainy season within the precincts of a
village.

For a week I lived, still unregenerate, on what the
country-side furnished, but on the eighth day Know-
ledge came!

Reverend Bakkula, I ask to be admitted and con-
firmed in this Doctrine and Rule.

Nor was it long after his confirmation before the
reverend Kassapa, dwelling alone and aloof, strenuous
ardent and purged of self, won the prize in quest of
which young men go forth from home to homelessness,
that prize of prizes which crowns the highest life ;—
even this did he think out for himself, realize and
attain here and now ; and to him came the knowledge
clear : Rebirth is no more ; I have lived the highest
life ; my task is done ; and now for me there is no more
of what I have been. Thus the reverend Kassapa too
was numbered among the Arahats.

Time came when the reverend Bakkula went key
in hand from cell to cell, saying :—Come, reverend
sirs, come ; to-day I shall pass away.

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that he went key in hand from cell to cell, saying:—Come, reverend sirs, come; to-day I shall pass away.]

[128] Thereupon amidst the Confraternity the reverend Bakkula passed away as he sat (on his pyre).

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that amidst the Confraternity he passed away as he sat.]

CXXV. DANTA-BHŪMI-SUTTA.

DISCIPLINE.

THUS have I heard. Once while the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, there was living in the Forest Hut there the novice Aciravata, —to whom in the course of a stroll came Prince Jayasena. Sitting down after greetings, the prince observed that he had heard that, in this faith, an Almsman whose life was strenuous ardent and purged of self could find peace for his heart.

Quite right, prince, quite right; that is what he does find here.

Would the reverend Aggivessana be so good as to teach me the Doctrine as he has heard it preached and as he has learned it?

No, prince, I cannot. Were I to teach you, you would not understand the meaning of what I said; and that would be a trouble and an annoyance for me.

[129] I hope you will teach it me; I may prove capable of understanding what your reverence says.

Very good, I will teach it you. If you understand it, so well and good. If you do not understand it, remain as you are and ask me no further questions.

So be it then, said the prince.

Thereupon Aciravata taught the Doctrine as he had heard it preached and as he had learned it ;—but at the close of his exposition Prince Jayasena said it was impossible and inconceivable that an Almsman whose life was strenuous ardent and purged of self could find peace for his heart in the faith ; and with this protestation he rose and withdrew.

Not long after the prince had gone, Aciravata went to the Lord to whom, after seating himself after salutations, he related the talk he had had with Jayasena.

Said the Lord : Where was the good of that ? It is wholly impossible for Prince Jayasena—who lives in the lap of enjoyment and pleasure, who is devoured by thoughts of pleasure, consumed by the fevers of pleasure and is all eagerness [130] in pursuit of pleasure—to know or see or realize what is to be known by renouncing worldliness, and what is to be seen and attained thereby. It is just like two young elephants or colts or steers who have been schooled and trained, and another pair who have not been schooled or trained. Would the pair that have been schooled and trained aright, thereby accomplish their schooling and thereby be trained to perfection ?

Yes, sir.

And would the other untrained pair do the same ?

No, sir.

It is just the same here. It is wholly impossible for Prince Jayasena . . . and attained thereby.

It is just like a great mountain hard by a village or township to which come two friends hand in hand together, of whom the first climbs to the top while the other, still standing at the bottom, asks the first what he can see up there. The first says he can see from the top delightful pleasaunces and groves, delightful country and lakes. But his friend at the bottom says it is impossible [131] and inconceivable he can do so. Hereupon the climber comes down to the bottom and, taking his friend up by the arm to the top, first lets him recover his wind and then asks him what he can see from the summit. The answer is that he

can see delightful pleasaunces and groves, delightful country and lakes, and that, whereas he had begun by saying it was impossible and inconceivable, he now knew it was all as reported,—though the great mountain had blocked his view of what could be seen.

Just in the same way, Aggivessana, Prince Jayasena is blocked, obstructed, cribbed and cabined by a mass of ignorance. It is wholly impossible for Prince Jayasena . . . and attained thereby. If, Aggivessana, these two comparisons of the prince had occurred to you, he would have been converted straightaway and, being converted, would have acted accordingly.

How, sir, could these two comparisons occur to me, as they have to the Lord, seeing that they are spontaneous and have never before been heard by man?

[132] It is just like a Noble anointed King, who tells his elephant-catcher to mount the royal elephant and go into the elephant-forests and there find a wild elephant which he is to tie up to the neck of the royal elephant; and the elephant-catcher does as he is ordered and in the result the royal elephant brings the wild one out of the forest into the open; into the open he has been brought thus far; but still that wild elephant pines for one thing,—the elephant-forest. Then the elephant-catcher informs the monarch that a wild elephant has been brought in from the forest; and now his majesty orders his elephant-trainer to tame it,—subduing all wild ways, all wild tendencies to bolt away, and all wild feverishness of distress and fretfulness, making him feel at home in the village, and used him to human ways. Obedient to the King's command, the trainer proceeds so to tame that wild elephant, first tying it fast by the neck to a massive post planted deep in the ground, with a view both to subduing all wild ways, all wild tendencies to bolt away and all wild feverishness of distress and fretfulness and also to making the elephant feel quite at home in the village and used to human ways. Towards his charge the trainer addresses words that are without

gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all ; and the elephant, [133] thus addressed, hearkens and gives ear and seeks to learn. Next, the trainer offers him grass fodder and water ; and, as soon as the elephant takes it, the trainer is satisfied it will live ; and he proceeds to teach it to take up and put down. When the elephant acts as it is told and obeys the orders to take up and put down, then he goes on to teach it, at the proper word of command, to advance or retire and to stand up and sit down. When this has been learned, the trainer proceeds to teach the elephant to stand his ground, as it is called. On to the great beast's trunk he ties a shield ; a man with a lance in his hand is seated on its neck ; all round stand men with lances in their hands, while the trainer stands in front with a very long-shafted spear. When the elephant is standing his ground, he never moves his front feet or his hind feet, his forequarters or his hindquarters, his head or his ears, his tusks or his tail or his trunk. It becomes the King's own elephant, undismayed by stroke of javelin or sword or arrow or opposing foemen, undismayed by sound of tom-tom or kettle-drum or conch or drum or music, (like) gold purified and cleansed from all dross and impurity,—an elephant for a king to ride, a pride to his royal master, and is styled part and parcel of the King.

[134] Just in the same way, Aggivessana, there comes into the world here a Truth-finder, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. This world—with its gods and Māras and Brahmās, with its recluses and brahmins, with its gods and men—all this he has discerned and realised for himself and reveals to others. He preaches the Doctrine—that is so fair at its outset, in the middle and in its close—with its text and its meaning ; he announces a higher life that is wholly complete and pure. This Doctrine is heard by a householder or his son or by one of lowly birth, who, hearing, believes in

the Truth-finder, and, believing, bethinks him that—‘A hole and corner life is all that a home can give, whereas the Pilgrim is free as the air of heaven. It is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection. Come, let me cut off hair and beard, don the yellow robes and go forth from home to homelessness.’ Thereafter, parting from his substance, be it small or great, parting too from his kith and kin, be they few or many, he cuts off hair and beard, dons the yellow robes and goes forth from home to homelessness.

Into the open the disciple of the Noble One has been brought thus far ; but still gods and men pine for one thing,—pleasures of sense.

The Truth-finder proceeds with his training, saying :—Come, Almsman ; let your life be virtuous and controlled by the canon law ; let your life be curbed by the curb of the canon law ; keep to the plane of right behaviour ; observe scrupulously the precepts of Conduct, seeing danger in small offendings. When he has accomplished this, the Truth-finder proceeds further with his training, bidding him guard the portals of sense and not be carried away when his eye sees a thing, either by its general presentment . . . (*etc. as in Sutta No. 107*) . . . [135 and 136] purged his heart of all misgivings. When he has put from him these five Hindrances and has understood how the heart’s shortcomings weaken it, then he dwells ardent, alive to everything, mindful, and quit of all worldly wants and discontent, contemplating the body as an aggregation, feelings as aggregations, the heart as an aggregation, and mental objects as aggregations.

Just as the trainer ties his elephant fast by the neck to a massive post planted deep in the ground with a view to subduing all its wild ways and to making the animal feel quite at home in the village and used to human ways,—just in the same way the fourfold mustering of mindfulness serves to tie fast the heart of the disciple of the Noble One, both for the subduing of worldly conduct, worldly thoughts, and worldly distress

gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all ; and the elephant, [133] thus addressed, hearkens and gives ear and seeks to learn. Next, the trainer offers him grass fodder and water ; and, as soon as the elephant takes it, the trainer is satisfied it will live ; and he proceeds to teach it to take up and put down. When the elephant acts as it is told and obeys the orders to take up and put down, then he goes on to teach it, at the proper word of command, to advance or retire and to stand up and sit down. When this has been learned, the trainer proceeds to teach the elephant to stand his ground, as it is called. On to the great beast's trunk he ties a shield ; a man with a lance in his hand is seated on its neck ; all round stand men with lances in their hands, while the trainer stands in front with a very long-shafted spear. When the elephant is standing his ground, he never moves his front feet or his hind feet, his forequarters or his hindquarters, his head or his ears, his tusks or his tail or his trunk. It becomes the King's own elephant, undismayed by stroke of javelin or sword or arrow or opposing foemen, undismayed by sound of tom-tom or kettle-drum or conch or drum or music, (like) gold purified and cleansed from all dross and impurity,—an elephant for a king to ride, a pride to his royal master, and is styled part and parcel of the King.

[134] Just in the same way, Aggivessana, there comes into the world here a Truth-finder, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. This world—with its gods and Māras and Brahmās, with its recluses and brahmins, with its gods and men—all this he has discerned and realised for himself and reveals to others. He preaches the Doctrine—that is so fair at its outset, in the middle and in its close—with its text and its meaning ; he announces a higher life that is wholly complete and pure. This Doctrine is heard by a householder or his son or by one of lowly birth, who, hearing, believes in

the Truth-finder, and, believing, bethinks him that—‘A hole and corner life is all that a home can give, whereas the Pilgrim is free as the air of heaven. It is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection. Come, let me cut off hair and beard, don the yellow robes and go forth from home to homelessness.’ Thereafter, parting from his substance, be it small or great, parting too from his kith and kin, be they few or many, he cuts off hair and beard, dons the yellow robes and goes forth from home to homelessness.

Into the open the disciple of the Noble One has been brought thus far ; but still gods and men pine for one thing,—pleasures of sense.

The Truth-finder proceeds with his training, saying :—Come, Almsman ; let your life be virtuous and controlled by the canon law ; let your life be curbed by the curb of the canon law ; keep to the plane of right behaviour ; observe scrupulously the precepts of Conduct, seeing danger in small offendings. When he has accomplished this, the Truth-finder proceeds further with his training, bidding him guard the portals of sense and not be carried away when his eye sees a thing, either by its general presentment . . . (*etc. as in Sutta No. 107*) . . . [135 and 136] purged his heart of all misgivings. When he has put from him these five Hindrances and has understood how the heart’s shortcomings weaken it, then he dwells ardent, alive to everything, mindful, and quit of all worldly wants and discontent, contemplating the body as an aggregation, feelings as aggregations, the heart as an aggregation, and mental objects as aggregations.

Just as the trainer ties his elephant fast by the neck to a massive post planted deep in the ground with a view to subduing all its wild ways and to making the animal feel quite at home in the village and used to human ways,—just in the same way the fourfold mustering of mindfulness serves to tie fast the heart of the disciple of the Noble One, both for the subduing of worldly conduct, worldly thoughts, and worldly distress

feverishness and fretfulness and also for the attainment of Knowledge and the realization of Nirvāṇa.

Then the Truth-finder proceeds further with the training, saying:—Come, Almsman, contemplate the body but entertain no thought which the body accompanies; contemplate the heart but entertain no thought which the heart accompanies; contemplate mental objects but entertain no thought which mental objects accompany. By laying to rest observation and reflection, the Almsman develops, and dwells in, inward serenity, in focussing of heart, in the joy of the Second Ecstasy which is divorced from observation and reflection and is bred of concentration,—passing thence to the Third and Fourth Ecstasies. With heart thus stedfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stablished and immutable,—it is thus that he applies his heart to the knowledge which recalls his former existences. He calls to mind his divers existences in the past,—a single birth, then two, and . . . [*so on, to*] . . . a hundred thousand births, many an æon of disintegration of the world, many an æon of its reintegration, and again many an æon both of its disintegration and of its reintegration. In this or that existence, he remembers, such and such was his name, sept, and caste, the fare lived on, the pleasure and pain he had in each, and his term of life in each. When he passed thence, he came to such and such a new existence, and there such and such was his name and so forth. Passing thence, he came to life here. In such wise does he call to mind his divers existences in the past in all their details and features. The same stedfast mind he now applies to the Knowledge of the passage hence and re-appearance elsewhere of other creatures. With the Eye Celestial that is pure and far surpasses the human eye, he sees creatures in act to pass hence, in act to re-appear elsewhere,—creatures either lowly or debonair, fair or foul to view, happy or unhappy; and he is aware that they fare according to their past. Here are creatures given to evil in act word and

thought, who decried the Noble Ones, held false views and became what flows from such false views ; these at the body's dissolution after death appear in states of suffering misery tribulation, and in purgatory. Here again are creatures given to good in act word and thought, who did not decry the Noble Ones, who had a right outlook and became what flows from such a right outlook ;—these at the body's dissolution after death appear in states of bliss in heaven. That same stedfast heart he next applies to the knowledge of the eradication of the Cankers. Causally and utterly he comes to know Ill, the origin of Ill, the cessation of Ill, and the course that leads to the cessation of Ill ; causally and utterly he comes to know what the Cankers are,—their origin, their cessation, and the course that leads to their cessation. When he knows and sees this, then his heart is delivered from the Canker of lusts, from the Canker of continuing existence and from the Canker of ignorance ; and to him thus delivered comes the knowledge of his Deliverance in the conviction—Re-birth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been.

Such an Almsman endures cold and heat, hunger and thirst, gadflies, mosquitoes, scorching winds, contact with creeping things, abusive and hurtful language ; [137] he has grown to bear all bodily feelings that are painful, acute, sharp, severe, wretched, miserable, or deadly. Purged of all the dross and alloy of passion wrath and folly, he is worthy of oblations, offerings, gifts and homage, and is the richest field in which to sow the seed of merit.

If, Aggivessana, the King's elephant dies untamed and untrained, whether in its old-age or in middle-age or in youth, it is said to have died untamed ; and similarly, if the Cankers are not extinct in an Almsman old or young, he at death is said to have died untamed. But if the King's elephant, be it old or be it young, dies tamed and trained, it is said to have died tamed ; and similarly, be he old or be he young, the Almsman in

whom the Cankers are extinct, is said at death to have died tamed.

Thus spoke the Lord. Glad at heart, the novice Aciravata rejoiced in what the Lord had said.

CXXVI. BHŪMIJA-SUTTA.

RIGHT OUTLOOK ESSENTIAL.

[138] Thus have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Bhūmija, duly robed and bowl in hand, went to the abode of (his nephew) Prince Jayasena and sat down on the seat set for him. To him came the prince who after greetings took a seat to one side, saying:—There are some recluses and brahmins, Bhūmija, who affirm and hold that, if a man conceives longings while leading the higher life, he cannot win the fruits of the higher life, nor can he if he conceives non-longings, or both (alternately), or neither. What herein does the reverend Bhūmija's Master affirm and teach?

I have never heard or received the Lord's utterance on this from his own lips; but he might possibly take the following line:—It all depends on whether with the longing or non-longing, or neither or both, there goes a true and causal leading of the higher life;—if it does not, he can win no fruit; if it does, [139] he can. This might be the Lord's view; but I never heard him say so.

Well, Bhūmija, if this be what your master affirms and teaches, assuredly your master stands ahead of all recluses and brahmins there be. And, so saying, the prince entertained the reverend Bhūmija with his own dish of rice.

Returning after his meal, Bhūmija related to the Lord, word for word, what had passed, asking at the end whether he had conveyed the Lord's views without misrepresentation, and had expounded the Doctrine's

gist and what flows from it, without going wrong in his doctrinal exposition.

[140] Indeed you have faithfully represented my views, Bhūmija; and there is nothing wrong in your exposition.

If recluses or brahmins have a wrong outlook and are wrong in thoughts words and deeds,—wrong in their mode of livelihood, wrong in their endeavour, in their mindfulness and in their concentration,—then, if, while leading the higher life, they conceive a longing—or a non-longing—or both (alternately)—or neither,—they cannot win the fruits of that higher life. And why not?—Because this is no source from which fruit-winning can come.

It is just like a man hunting about for oil, in his need and quest of oil, who should heap up sand in a trough and crush it up thoroughly with water, yet for all his pains cannot get oil therefrom,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which oil can be got. Just in the same way if recluses or brahmins have a wrong outlook [141] . . . no source from which fruit-winning can come.

It is just like a man hunting about for milk, in his need and quest of milk, who should milk a young cow from her horn, yet for all his pains cannot draw milk therefrom,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which milk can come. Just in the same way, if recluses or brahmins have a wrong outlook . . . no source from which fruit-winning can come.

It is just like a man hunting about for butter, in his need and quest for butter, who should churn water in a jar, yet for all his pains cannot get butter to come,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which butter can come. Just in the same way, if recluses or brahmins have a wrong outlook . . . no source from which fruit-winning can come.

It is just like a man hunting about for fire in his need and quest for fire, who should take a wet stick with the sap still in it for his [142] kindling-wood and rub away at it, yet for all his pains cannot get fire to come,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which fire can come. Just in the same way, if recluses or brahmins have a wrong outlook . . . no source from which fruit-winning can come.

If recluses or brahmins have the right outlook and are right in thoughts words and deeds,—right in their livelihood, in their endeavour, in their mindfulness and in their concentration,—then if, while leading the higher life, they conceive a longing—or a non-longing—or both—or neither,—they can win the fruits of that higher life. And why?—Because here is a source from which fruit-winning can come.

It is just like a man hunting about for oil, in his need and quest of oil, who should heap up oil-seeds in a trough and crush them up thoroughly with water, then, whatever may be his longing, or non-longing, or both, or neither, he can get oil. And why?—Because here is a source from which oil can be got. Just in the same way, if recluses or brahmins have the right outlook . . . [143] fruit-winning can come.

It is just like a man hunting about for milk, in need and quest for milk, who should milk a young cow from the teat, then, whatever may be his longing, or non-longing, or both, or neither, he can get milk. And why?—Because here is a source from which milk can be got. Just in the same way, if recluses or brahmins have the right outlook . . . fruit-winning can come.

It is just like a man hunting about for butter, in his need and quest for butter, who should churn in a jar milk that has set, then, whatever may be his longing, or non-longing, or both, or neither, he can get butter. And why?—Because here is a source from which butter can be got. Just in the same way, if recluses or brahmins have the right outlook . . . fruit-winning can come.

It is just like a man hunting about for fire, in his need and quest for fire, who should take a dry sapless stick for his kindling wood and rub away at it, then, whatever may be his longing or non-longing, or both, or neither, he can get fire [144]. And why?—Because here is a source from which fire can be got. Just in the same way, if recluses or brahmins have the right outlook and are right in thoughts words and deeds,—right in their livelihood, right in their endeavour, in their mindfulness and in their concentration,—then, if, while leading the higher life, they conceive a longing—or a non-longing—or both—or neither,—they can win the fruits of that higher life. And why?—Because here is a source from which fruit-winning can come.

Now, if, Bhūmija, these four illustrations had occurred to you for Prince Jayasena, straightaway he would have been converted and, being converted, would have acted accordingly.

How, sir, could these illustrations occur to my mind for the prince, as they have to the Lord, seeing that they are spontaneous and never before heard by man?

Thus spoke the Lord. Glad at heart, the reverend Bhūmija rejoiced in what the Lord had said.

CXXVII. ANURUDDHA-SUTTA.

AS THEY HAVE SOWN.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the carpenter Pañcakanga sent a messenger [145]—as he was himself busy and engaged on the King's business—respectfully to ask, in his name, the venerable Anuruddha to come with three others to dinner the next day. Anuruddha silently consented and early next morning, duly robed and bowl in hand, betook him to the carpenter's abode and sat down on the seat set for him. Then the carpenter with his

own hands served up an excellent meal and, when Anuruddha had had his fill, sat himself on a lower seat to one side, saying :—Some Elders have told me here to develop the heart's Deliverance which is 'boundless,' while others have told me to develop the heart's Deliverance which is 'vast.' Now are the two things distinct [146] with differing attributes, or are they the same with only a difference in attributes?

Say what strikes you, sir ; it will clarify your ideas.

What I think is that the two are the same, differing only in attributes.

They are two distinct things, with differing attributes, as I will now proceed to explain :—

What is boundless Deliverance?—If an Almsman dwells with radiant thoughts of love pervading one quarter of the world—a second quarter—a third quarter—the fourth quarter of the world—, if he dwells with radiant thoughts of love pervading the whole length and breadth of the world, above, below, around, everywhere, with radiant thoughts of love all-embracing and vast, beyond measure, untinged by hatred or malice ; and if, as with thoughts of love, so he has radiant thoughts of pity, of compassion, of poised equanimity all-embracing and abounding, beyond measure, untinged by hatred or malice ;—this is what is termed the heart's Deliverance that is boundless.

And what is vast Deliverance of the heart?—If an Almsman pervades and imbues a single tree with the idea of vastness, that is termed vast Deliverance of the heart. If with the idea of vastness he pervades and imbues two or three trees,—or a field—[147] or two or three fields—or a kingdom—or two or three kingdoms,—that too is termed vast Deliverance of the heart. If with the idea of vastness he pervades and imbues the earth right up to ocean's shores, that too is termed vast Deliverance of the heart.

Thus you will understand that the two things are distinct, with differing attributes.

Here are four states of re-birth.—If a man absorbs the idea of lesser brilliancy, he at the body's dissolution

after death is reborn (accordingly) among the Parittābhā gods. If he absorbs the idea of boundless brilliancy, he is reborn accordingly among the Appamāṇābhā gods. If he absorbs the idea of tarnished brilliancy, he is reborn accordingly among the Sankilittābhā gods. If, again, he absorbs the idea of pure brilliancy, then at the body's dissolution after death he is reborn accordingly among the Parisuddhābhā gods.

When those deities are assembled together, they manifestly differ in hue though not in brilliancy. Just as there is a difference in flame but not in brilliancy among a number of oil-lamps brought into a house, so, when those deities are assembled together, [148] they manifestly differ in hue though not in brilliancy. It comes to pass, when those deities are departing on their several ways, that, as they depart, a difference is manifest both in their hue and in their brilliancy. Just as when all those lamps are being brought out of that house, they manifestly differ both in flame and in brilliancy, so, when those deities are departing on their several ways, there is a difference manifest both in their hue and in their brilliancy. No thought have they whether their lot to-day will continue always, without change and everlastingly; nay, wheresoever they find themselves, there they are glad to be. Just as flies borne along in pingo or basket have no thought whether their lot to-day will continue always, without change and everlastingly; nay, wheresoever they find themselves, there they are glad to be;—just in the same way those deities take no thought whether their lot of to-day will continue always, without change and everlastingly; nay, wheresoever they find themselves, there they are glad to be.

At this point the reverend Abhiya Kaccāna said to the reverend Anuruddha:—Good indeed; but I have one question further on this.—Are the brilliant deities all of lesser brilliancy? Or are some of them of boundless brilliancy?

That is settled by their state of rebirth;—some are of lesser and some of boundless brilliancy.

What is the cause and condition whereby, though those deities have all alike been reborn into a single class of gods, [149] some are of lesser and some of boundless brilliancy?

Let me in reply ask you, Kaccāna, a question to which you will give such answer as you see fit. Which do you think gives the vaster scope of the two trains of meditation,—the Almsman who pervades and imbues a single tree with the idea of vastness, or the Almsman who works from two or three trees?

The latter.

Which train of meditation gives the vaster scope,—the Almsman's who works from two or three trees or the Almsman's who works from a field?

The latter.

Which train gives the vaster scope,—the Almsman's who works from a single field or the Almsman's who works from two or three fields?

The latter.

Which train gives the vaster scope,—the Almsman's who works from two or three fields or [150] the Almsman's who works from a kingdom? or from two or three kingdoms? or from the whole earth right up to ocean's shores?

In each case, the latter of the two.

This, Kaccāna, is the cause and condition whereby, though these deities have all alike been reborn into a single class of gods, some are of lesser and some of boundless brilliancy.

Good, indeed Anuruddha. But I have yet another question to ask. Are all brilliant deities tarnished in brilliancy? or are some of them of pure brilliancy?

[151] Assuredly, the brilliancy of some is tarnished and of others pure.

What, Anuruddha, is the cause and condition why, though these deities have all alike been reborn into a single class of gods, some are of tarnished and others of pure brilliancy?

I will give you an illustration, Kaccāna ;—an illustration often aids a man of intelligence to comprehend.

It is just like a burning oil-lamp which has got foul oil and a foul wick ; their combined foulness make the lamp burn dimly. Just in the same way, if an Almsman absorbs the idea of tarnished brilliancy, his carnal desires are not subdued, his obduracy is not banished, his flurry and worry are not educated out of him ; and these combined shortcomings make the Almsman's light burn dimly, so that at the body's dissolution after death he is reborn among the gods of tarnished brilliancy. Or, again, it is just like a burning oil-lamp which has got pure oil and a pure wick ; their combined purity make the lamp burn without dimness. Just in the same way, if an Almsman absorbs the idea of pure brilliancy, his carnal desires are subdued, his obduracy is banished, his flurry and worry are educated out of him ; and these combined refinings make that Almsman's light burn without dimness, so that at the body's dissolution after death he is reborn among the gods of pure brilliancy.

[152] This, Kaccāna, is the cause and condition whereby, though these deities have all alike been reborn into a single class of gods, some are of tarnished and others of pure brilliancy.

Hereupon, Abhiya Kaccāna said :—Good, indeed ; Anuruddha. You did not say—Thus have I heard, or thus ought it to come about ; you simply declared the facts about those deities. Why, you must have lived long with those deities and had talk and converse with them !

That is an offensive observation, Kaccāna ; but nevertheless I will give you your answer.—I *have* lived long with those deities and *have* had talk and converse with them.

Turning to the carpenter Pañcakanga, the reverend Abhiya Kaccāna added :—It is a great thing for you, householder, a very great thing, that you have got rid of your doubts and been privileged to hear this exposition.

CXXVIII. UPAKKILESA-SUTTA.

STRIFE AND BLEMISHES.

THUS have I heard. Once when the Lord was staying at Kosambī in the Ghosita pleasaunce, disputes were rife there among the Almsmen, who were living in a state of uproar and contention, darting taunts at one another. This was [153] reported by an Almsman to the Lord, with the prayer that he would vouchsafe to go to these Almsmen; and the Lord, giving consent by silence, went thither and said: Enough, Almsmen! No altercations, no contentions, no strife, no disputes!

Said an Almsman to the Lord: Let be, o author of the Doctrine! Let the Lord dwell in the enjoyment of his bliss here and now! Ours will be the notoriety for these altercations, contentions, strife and disputes.

A second and a third time did the Lord say this to these Almsmen; and a second and a third time did that Almsman beg him not to interfere.

In the morning early, duly robed and bowl in hand, the Lord went into Kosambī for alms. After his meal, on his return from his round, the Lord packed up his bedding and, still standing, uttered the following verses:¹

[154] *When all in chorus bawl, none feels a fool;
nor, though the Order fall, thinks otherwise;
misunderstanding wisdom's words, they bawl,
these loud word-mongers, for—they know not what.
Me he reviled; he beat, robbed, plunder'd me!
—such thoughts, if harbour'd, ne'er let hatred die;
but hatred dies, when these no harbour find.*

¹ For these Kosambī disputes, see supra I 230; and see Vin. I 341 et seqq. (SBE XVII, 292) for a fuller version,—including all these verses and including Gotama's reflection that—'Truly these fools are infatuate; it is no easy task to administer instruction to them.' Some of our verses occur in the Sutta Nipāta, and more in the Dhammapada compilation.

*Hate ne'er stopped hate ; the ancient law holds good,—
when hate no longer answers hate, hate dies.*

*Some cannot see their broils will bring them low ;
—others perceive the danger and stop strife.*

*Ruffians who maim and kill, steal cattle steeds
and pelf, who plunder realms,—in concord dwell.*

—Why should not you ?

*If fortune grant a trusty, staunch, true friend,
with him face dangers gladly, mindfully.*

*If fortune grant you no such trusty friend,
go forth alone,—as monarchs go whose realms
are lost, as elephant in lonely glade ;*

*go forth alone, iniquity eschew,
care-free as elephant in lonely glade.*

When the Lord, still standing, had uttered these verses, he departed for the village of Bālaka-loṇaka where at the time [155] the reverend Bhagu was sojourning. Seeing the Lord coming some way off Bhagu set out a seat and got water for the feet. When, with due salutations, Bhagu had sat down to one side, the Lord, after asking him whether all was going well with him and after learning that all went well, proceeded by homily to instruct, inform, enlighten and hearten Bhagu. Then he rose up and departed to Pācīna-vaṃsa-dāya, where at the time the reverend Anuruddha, Nandiya, and Kimbila were living. The forest-guard who, at a distance, had seen the Lord coming, said to the Lord : Don't go in there, recluse . . . (*etc. as in Sutta No. 31, down to*) . . . [156-7] to ask the three whether, in leading such a life, they reached any other state of pure well-being, quite out of the ordinary and beyond the scope of man.

Leading a life that is strenuous, ardent and purged of self, we get, sir (in our Ecstasy exercises), the aura (*obhāsa*) and the apperception (*dassana*) of Form ; but they soon fade away ; and we cannot get the mental reflex (*nimitta*).

But you must, said the Lord. I myself too, in

the days before Enlightenment, when I was only a Bodhisatta without full Enlightenment, got the aura and the apperception of Form; but they [158] soon faded away, and I asked myself why they did. Then thought I:—Doubts have arisen within me and consequently mental concentration has passed away and with it the aura and the apperception; I will take measures to stop such doubts from arising in future. Leading the strenuous and ardent life purged of self, I recovered the phenomena; but soon they left me again, and, on asking myself why they left me, I concluded that it was because intellectual shortcomings had occurred and consequently mental concentration had passed away and the phenomena with it, and that I must take measures to stop such doubts and such intellectual shortcomings from arising in future. And as with (1) doubts and (2) intellectual shortcomings, so, successively and cumulatively, I dealt with—

(3) flurry and worry,

(4) palsied fear,—Just as palsy would arise in a traveller on a long journey if on either side murderers appeared, so that palsy came on him from right and from left,—so did palsy arise within me.

[159] (5) elation,—Just as elation would arise in a man hunting for a buried hoard if he came on five hoards all at once, so did elation arise within me.

(6) lewdness,

(7) excessive effort,—Just as a man grasping a quail with might and main in both hands would kill the bird, such was the excessive effort which arose within me.

(8) slackness [160],—Just as a quail would slip from the hand of a man who held it in a loose and slack grasp, such was the slackness which arose within me.

(9) aspirations, and

(10) multiplicity in sensory perception.

(11) Leading a life that was strenuous ardent and purged of self, I got the aura and the apperception of Form, but they soon faded away, and I asked myself

why they did. Then thought I :—Meticulous analysis of the phenomena has arisen within me and consequently concentration has passed away and with it the aura and apperception ; I will take measures to stop this meticulousity of analysis too from occurring in future.

Realizing that each and every one of these eleven things was a blemish, I got rid of them all.

[161] Continuing a life that was strenuous ardent and purged of self, I got the aura but could not see Forms, or I could see Forms but did not get the aura, during the whole of the night or day or both. Thinking it over, I concluded that, when my mind was engaged on the mental reflex of the one, it neglected the other. Continuing the life that was strenuous ardent and purged of self, I succeeded in getting aura and apperception of Form, now in a lesser degree now in a boundless degree. Thinking it over, I concluded that this turned on the degree of my mental concentration ;—when my mental concentration was less, my eye was less, and with that lesser eye I could only discern a lesser aura and lesser Forms ; whereas, when my mental concentration was boundless, boundless too was my discernment of these things by night or day or both.

As soon as [162] I had got rid of each and every one of the foregoing eleven things which I perceived to be blemishes, then, realizing that they were all gone from me, I resolved to develop mental concentration along three lines :—I developed it with the accompaniment of observation and reflection ; I developed it with the accompaniment of observation but not of reflection ; I developed it with the accompaniment of neither. I developed mental concentration with zest and without it ; I developed mental concentration in association with a sense of satisfaction ; I developed it in association with poised equanimity. As soon as I had developed mental concentration in these several modes, there arose in me the knowledge and the vision that my Deliverance was assured, that this was my last exist-

ence, and that there was now no more of what I had been.

Thus spoke the Lord. Glad at heart, the reverend Anuruddha rejoiced in what the Lord had said.

CXXIX. BĀLA-PANḌITA-SUTTA.

WISDOM AND FOLLY.

[163] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he addressed the Almsmen as follows:—

There are three marks, signs and attributes of a fool. He thinks what he should not, he says what he should not, and he does what he should not. If the fool were not thus characterized, how could the wise recognize that here is a fool and a bad man? It is because he is so characterized that they can recognize him for what he is.

In three modes does the fool, here and now, experience pain and anguish. If he is sitting in an assembly or in the street or at the cross-roads, then, if talk turns on that sort of thing, the fool, should he be a murderer or a thief or a lecher or a liar, or should he indulge in strong drink, bethinks him that by nature he is just what they are discussing and that he will be branded as such accordingly.—This is the first mode in which, here and now, the fool experiences pain and anguish.

Further, the fool sees how, when a guilty robber is arrested, he is punished by the authorities in divers ways,—by flogging [164] . . . (*etc. as in Sutta No. 13*) . . . are impaled alive or are beheaded. Hereon, the fool bethinks himself that he has in himself all the qualities which entail such punishment of guilt by the authorities, and that, if they only knew him, they would punish him too in just the same way.—This is the second mode in which, here and now, the fool experiences pain and anguish.

Further, while the fool is upon his bench or bed, or is lying on the ground, the sense of his wrongdoing in act speech and thought hangs round him, rests on him and envelops him. Just as at eventide the falling shadows from the great mountain-peaks rest and lie upon the ground, so rests the sense of his wrongdoing upon the fool [165].—Herein, the fool thinks to himself how, while he has not done what was good and right and reverent, he has done what is bad and cruel and wrong, and that his hereafter will tally therewith. Consequently, mourning and distress of heart is his ; he laments and beats his breast and is distraught. This is the third mode in which, here and now, the fool experiences pain and anguish.

At the body's dissolution after death, that foolish Almsman, whose life here has been so wrong in act and word and thought, passes to a state of woe and misery or to purgatory. Now purgatory is all that is called unpleasing, unpleasant and disagreeable ;—it is far from easy to picture the pains of purgatory.

At this point an Almsman asked whether an illustration could be given.

Certainly said the Lord, who then proceeded as follows :—It is just like a guilty robber who is hauled before the king for punishment, and whom the king orders to be put to death in the early morning by a hundred javelins ; and his people proceed accordingly. At mid-day the king, on asking, is told the man is still alive and then orders him to be put to death by a hundred more javelins ; and his people proceed accordingly. Towards evening, he is again told the man is still alive and then orders him to be put to death by a hundred more javelins ; [166] and his people proceed accordingly. What think you, Almsmen ? Would not the man in the course of dying by the three hundred javelins experience pain and anguish therefrom ?

Yes, sir ; pain and anguish would be his even with a hundred javelins, much more with thrice the number.

Taking up a small stone as big as his hand, the

Lord then asked which was the bigger,—that stone or Himavant, king of mountains.

The stone the Lord is holding is but small;—as compared with Himavant, king of mountains, that stone does not count; it is an inconceivable fraction; there is no comparison possible.

Just in the same way, Almsmen, the pain and anguish the man felt in dying by the three hundred javelins does not count as compared with the pains felt in purgatory; it is an inconceivable fraction of them; there is no comparison possible. Him do the wardens of purgatory subject to the fivefold pegging,—they drive a red-hot peg through each hand and each foot, and a fifth through his chest. Severe and acute pain is his, but death comes not to him before he has worked off his evil-doing. When he is pegged down, those wardens trim him with axes. Severe and acute . . . evil-doing. Next, sparing only his head and feet, they trim him with razors. Severe and acute . . . evil-doing. Then they harness him to a chariot and drive him to and fro over a fiery expanse, all aflame and ablaze. [167] Severe and acute . . . evil-doing. Then those wardens make him climb up and down a huge mountain of red-hot embers, all afire and aflame and ablaze. Severe and acute . . . evil-doing. Next they plunge him head over heels into the glowing Cauldron of Brass, all afire and aflame and ablaze, where he is boiled in the seething foam,—whirled now up, now down, now to this side now to that. Severe and acute . . . evil-doing. Then the wardens cast him into Great Purgatory, which is—

*four-square, four-doored, a realm quadrangular,
walled all around with steel and roofed with steel,
with incandescent floor of molten steel;
a hundred leagues this way and that its range
extends.*

In many a figure, Almsmen, could I tell of purgatory, for it is far from easy to recount all the pains of purgatory.

Creatures there are, Almsmen, in the animal world which are graminivorous and with their teeth munch clean moist grass,—like horses and oxen, donkeys and goats and deer, and all other grass-eating animals.—The fool who in this world was fond of tastes and has committed evil deeds, at the body's dissolution after death is reborn among these.

Creatures there are in the animal world which live on dung and at the distant scent of dung hurry up to enjoy the feast,—for all the world like brahmins scenting a sacrifice and running up to enjoy the feast. [168] Such are cocks and swine, dogs and jackals, and all other dung-eating animals.—The fool . . . reborn among these.

Creatures there are in the animal world which are born in darkness, grow up in darkness and in darkness die,—like insects, maggots, delving worms, and all other denizens of darkness.—The fool . . . reborn among these.

Creatures there are in the animal world which are born in water, grow up in water and in water die,—like fish, tortoises, crocodiles, and all other aquatic creatures.—The fool . . . reborn among these.

Creatures there are in the animal world that are born in filth, grow up in filth and die in filth,—like the organisms in stinking fish or in festering corpses or putrid rice or standing pond or pool. [169] The fool . . . reborn among these.

In many a figure, Almsmen, could I tell of the animal world, for it is far from easy to recount all the pain of rebirth as an animal.

It is just like a man who should cast into the sea a yoke with a single aperture in it, carried now west by an easterly wind, now east by a westerly wind, now north by a southern wind, and now again south by a northerly blast ; and suppose there were in that sea a blind turtle who came out once a century. What think you, Almsmen ? Would that blind turtle get his neck into that single aperture ?

He might, sir ;—some time or other, after the lapse of a very long time.

Well; the turtle would be quicker, and find less difficulty, in doing that, say I, than the fool in his after misery and woe can become a human being once again. And why?—Because here we have a case not of holy and righteous life and of right-doing, but of mutual devouring and of mutual slaughter. Should he—some time or other, after the lapse of a very long time—become a human being again, it is into one of the low stocks—outcastes, trappers, rush-plaiters, cartwrights and ratcatchers—that he is reborn, to a life of vagrancy and want and penury, scarce getting food and drink for his belly or clothes to his back. He grows up ill-favoured and unsightly, misshapen, a weakling, blind, or deformed, or lame, or a cripple; he gets no food drink and clothes, [170] nor carriage, garlands scents and perfumes; he misconducts himself in act word and thought; his misconduct brings him at the body's dissolution after death to a state of misery and woe or to purgatory.

It is just as if a gamester, by throwing the lowest possible cast with the dice, loses son, wife, and all his possessions, and finally goes into bondage in his own person. His ill-luck and loss is but insignificant as compared with the ill-luck and loss of the man who, by evil-doing in act word and thought, passes at death to a future of misery and woe or to purgatory,—which is folly's consummation.

There are three marks and signs and attributes of a wise man. He thinks what he ought to think, he says what he ought to say, and he does what he ought to do. If the wise man were not thus characterized, how could the wise recognize that here is a wise and good man? It is because he is so characterized that they can recognize him for what he is.

In three modes does the wise man, here and now, experience well-being and satisfaction. If he be seated in an assembly or in the street or at the cross-roads, then, if talk turns on that sort of thing, the wise man, should he be guiltless of murder theft lechery [171] or lying or indulgence in strong drink, bethinks him

that he is just the guiltless man whom they are discussing and that he will be recognized as such accordingly.—This is the first mode in which, here and now, the wise man experiences well-being and satisfaction.

Further, the wise man sees how, when a guilty robber is arrested, he is punished by the authorities in divers ways,—by flogging . . . (*etc. as in Sutta No. 13*) . . . are impaled alive or are beheaded. Hereon, the wise man bethinks himself that he has in himself none of those evil qualities which entail such punishment of guilt by the authorities, and that he will be recognized as not having those evil qualities.—This is the second mode in which, here and now, the wise man experiences well-being and satisfaction.

Further, while the wise man is upon his bench or bed, or is lying on the ground, the sense of his right-doing in act word and thought hangs round him, rests on him and envelops him. Just as at eventide the falling shadows from the great mountain-peaks rest and lie upon the ground, so rests the sense of his right-doing upon the wise man.—Hereon, the wise man thinks to himself how, while he has not done what was bad cruel and wrong, he has done what is good and right and reverent, and that his hereafter will tally therewith. Consequently no mourning or distress of heart is his ; he laments not nor beats his breast nor is he distraught.—This is the third mode in which, here and now, the wise man experiences well-being and satisfaction.

At the body's dissolution after death, that wise man, whose life here has been so right in act and word and thought, [172] passes to a future state of bliss in heaven. Now heaven is all that is called pleasing, pleasant and agreeable ;—it is far from easy to picture the happiness of heaven.

At this point an Almsman asked whether an illustration could be given.

Certainly said the Lord, who then proceeded as follows : It is just like a king of kings who possesses

the Seven Treasures and the Four Gifts, and from them derives well-being and satisfaction.

What are the Seven?—In the first place when that Noble, anointed as king, on the sabbath of the full moon, has bathed all over and gone up into the upper story of his palace to keep the sacred day, there appears to him the Treasure of the Wheel, with its nave, its tire, and all its thousand spokes complete. When he beholds it that Noble, anointed as king, thinks :—This saying have I heard,—When a king of the warrior race, an anointed king, has purified himself . . . (*etc. as at Dialogues II*, 202-9, *mutatis mutandis, down to*) . . . [173-7] These were the Four Gifts with which the king of kings was endowed.

What do you think, Almsmen? Would a king of kings who possessed these Seven Treasures and these Four Gifts, derive from them well-being and satisfaction?

Any single one of them would be sufficient for that, not to speak of the whole Seven Treasures and all Four Gifts together.

Taking up a small stone in his hand, the Lord then asked which was the bigger,—that stone or Himavant, king of mountains.

The stone the Lord is holding is but small ;—as compared with Himavant, king of mountains, that stone does not count ; it is an inconceivable fraction ; there is no comparison possible.

Just in the same way, Almsmen, the well-being and satisfaction which the king of kings derives from the Seven Treasures and the Four Gifts does not count as compared with pleasures celestial ; it is an inconceivable fraction of them ; there is no comparison possible.

Should that wise man—some time or other, after the lapse of a very long time—become a human being again, it is into one of the higher stocks—rich nobles or brahmins or masters of houses—that he is reborn, to a life of affluence riches and wealth, with abundance of gold and coins of silver, and with abounding substance and abounding possessions. He grows up well-favoured and well-liking, with loveliest complexion, with plenty

of food and drink and clothes and carriages and garlands and scents and perfumes; he conducts him aright in act word and thought and [178] his right conduct brings him at the body's dissolution after death to well-being and satisfaction in heaven.

It is just as if a gamester by the lucky cast of the dice begins by winning a fortune. His good luck and gain are but insignificant as compared with the good and gain of that wise man who, by right conduct in act word and thought, passes at death to a future state of bliss in heaven.—Such is wisdom's rich and ample sphere.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXX. DEVADŪTA-SUTTA.

HEAVEN'S WARNING MESSENGERS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Lord thus addressed the Almsmen:—

Just as if there were two houses with doors, and a man with eyes to see were to stand between them and see men going in and out and passing to and fro,—just in the same way do I see, with the Eye Celestial which far surpasses the human eye, creatures in act of passing hence and of re-appearing elsewhere,—creatures lowly or debonair, fair or foul to view, happy or unhappy; and I am aware that they fare according to their past. Here are creatures given to good in act word and thought, who did not decry the Noble Ones, who had a right outlook and became what results from such a right outlook;—these at the body's dissolution after death appear either in states of bliss in heaven [179] or as human beings. Here again are creatures given to evil in act word and thought, who decry the Noble Ones, have a wrong outlook and become what results from such a wrong outlook;—

these at the body's dissolution after death appear either as ghosts or as animals or in the misery and woe of purgatory.

Him do the wardens of purgatory haul by the arms before King Yama, saying—This man, sire, lacked filial and religious piety and flouted his clan elders; appoint him his punishment.

Him does King Yama examine and question and press regarding the first messenger of the gods, asking the man whether in his human life he did not see that messenger appearing. On the man's saying he had not seen him, Yama says :—My man, did you never in your human life see a tiny new-born babe that can only lie on its back in its own filth ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to birth, and that you should conduct yourself aright in act word and thought ?

I could not have done it ; I could not muster up the resolution to do so.

Through lack of resolution, my man, you have failed to conduct yourself aright in act word and thought. Yes, my man ; they will deal with you according to your lack of resolution. Your misdeeds were not committed by your parents, [180] or by your brothers and sisters, or by your friends or kinsfolk, or by recluses and brahmins, or by the gods ; they were committed by none but yourself ; and it is you yourself who will reap the fruits thereof.

Passing now to the second messenger of the gods, Yama questions the man as to his having seen this second messenger. On the man's replying that he had not seen him, Yama says :—My man, did you never in your life on earth see an old woman or man of eighty or ninety or a hundred,—bent double and propping their bowed frames with a staff as they totter along, decrepid, with youth gone, with teeth gone, with hair grey or scanty or none left, all wrinkled and blotchy ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to old-age, and that you should conduct yourself aright in act word and thought ?

I could not have done it . . . reap the fruits thereof.

Passing now to the third messenger of the gods, Yama questions [181] the man as to his having seen this third messenger. On the man's replying that he had not seen him, Yama says :—My man, did you never in your human life see a woman or a man ill and in pain, very ill indeed, lying in their own excreta, needing others to lift them up and lay them down ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to disease, and that you should conduct yourself aright in act word and thought ?

I could not have done it . . . reap the fruits thereof.

Passing now to the fourth messenger of the gods, Yama questions the man as to his having seen the fourth messenger. On the man's replying that he had not seen him, Yama says :—My man, did you never in your human life see how, when a guilty robber is arrested, he is punished by the authorities in divers ways,—by flogging . . . (*etc. as in Sutta No. 13*) . . . are impaled alive or are beheaded ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that, according to report, all evil-doers are thus punished in divers ways, here and now, and why not [182] hereafter ?—and accordingly conduct yourself aright in act word and thought ?

I could not have done it . . . reap the fruits thereof.

Passing next to the fifth messenger of the gods, Yama questions the man as to his having seen the fifth messenger. On the man's replying that he had not

seen him, Yama says:—My man, did you never in your human life see the corpse of a woman or of a man bloated and blackened and festering?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to death, and that you should conduct yourself aright in act word and deed?

I could not have done it . . . reap the fruits thereof.

Having examined, questioned and pressed the man regarding the fifth messenger of the gods, King Yama says no more.

Him do the wardens of purgatory subject to the fivefold trussing,—[183] they drive a red-hot peg through each hand and each foot, and a fifth through his chest. Severe and acute pain is his, but death comes not to him before he has worked off all his evil-doing. When he is pegged down those wardens trim him with axes. Severe and acute . . . evil-doing. Next, sparing only his head and feet, they trim him with razors. Severe and acute . . . evil-doing. Then they harness him to a chariot and drive him to and fro over a fiery expanse, all aflame and ablaze. Severe and acute . . . evil-doing. Then those wardens make him climb up and down a huge mountain of red-hot embers, all afire and aflame and ablaze. Severe and acute . . . evil-doing. Next they plunge him head over heels into the glowing Cauldron of Brass, all afire and aflame and ablaze, where he is boiled in the seething foam,—whirled now up now down, now to this side now to that. Severe and acute . . . evil-doing.

Then the wardens cast him into Great Purgatory, which is—

*four-square, four doored, a realm quadrangular,
walled all around with steel and roofed with steel,
with incandescent floor of molten steel ;
a hundred leagues this way and that its range extends.*

In Great Purgatory, Almsmen, the flames that leap up by the eastern wall surge right across to dash against the western wall ; the flames that leap up by the western wall surge across to dash against the eastern wall ; [184] the flames that dart up by the northern wall surge across to dash against the southern wall ; the flames that dart up by the southern wall surge across to dash against the northern wall ; the flames that dart up below surge right up against the top ; and the flames that dart from the top surge right down against the bottom. Severe and acute . . . evil-doing.

A time comes—long, long after, at the close of a vast period—when Great Purgatory's eastern door opens ; and towards it nimbly and swiftly he runs,—burning in skin and hide, burning in his flesh, burning in his tendons, with his bones charring within him ; such is his plight. When he is well on his way to escape, the door shuts. Severe and acute . . . evil-doing.

And the like happens when in the fulness of time the western and the northern and the southern doors open in turn and close again.

A time comes—long, long after, at the close of a vast period—when once again Great Purgatory's eastern door opens ; and towards it . . . such is his plight. Forth by that door he goes.

Right alongside of Great Purgatory is [185] the great Filth-Purgatory, and into that he plumps. In Filth-Purgatory needle-mouthed creatures successively rip away his skin and hide, his flesh, his tendons, and his bones, till they can devour his marrow. Severe and acute . . . evil-doing.

Right alongside of Filth-Purgatory is the great Ember-Purgatory, and into that he plumps. Severe and acute . . . evil-doing.

Right alongside of Ember-Purgatory is the great Forest of Silk-cotton Trees towering a league high with prickles half a yard long (on its carpet of fallen leaves), all afire and aflame and ablaze ; and in this forest they make him climb up and down. Severe and acute . . . evil-doing.

Right alongside of that forest is the great Sword-leaved forest, the leaves of which under stress of the wind cut off his hands and feet and ears and nose and nostrils. Severe and acute . . . evil-doing.

Right alongside of this forest is the great Caustic River, and into that he plumps. Now up, now down the stream he is borne, and now up and down. Severe and acute . . . evil-doing.

Landing him with a fish-hook, the wardens of purgatory [186] ask him what he wants; and he says he is hungry. Prising his mouth open with a red-hot crowbar all afire and aflame and ablaze, the wardens of purgatory thrust into his mouth a red-hot ball of copper all afire and aflame and ablaze, which burns his lips, mouth, throat and chest, and passes out below, carrying with it his bowels and intestines. Severe and acute . . . evil-doing.

Again the wardens ask him what he wants; and he says he is thirsty. Prising his mouth open as before, they pour into his mouth molten copper and bronze all afire and aflame and ablaze, which burns his lips, mouth, throat and chest, and passes out below, carrying with it his bowels and intestines. Severe and acute . . . evil-doing.

Then the wardens of purgatory cast him once more into Great Purgatory.

Time was Almsmen, when this thought came to King Yama:—They that are reported to do evil in the world are punished in these divers ways. Would that I might become a human being and that there might then arise in the world a Truth-finder, Arahat all-enlightened, to whom I might attach myself to hear the Lord preach his Doctrine and myself to understand the Lord's Doctrine!

What I am telling you, Almsmen, I have heard from no other lips whether of recluse or of brahmin; I tell you only what I have for and by myself known and seen and discerned.

[187] Thus spoke the Lord; and the Blessed One went on to add the following:—

*If, vainly warn'd by heaven's messengers,
 young brahmins careless live, long time their sloth
 they'll rue, in lowly shapes condemned to live.
 But they, the good, who warning take betimes
 and, sloth eschewing, grasp the Doctrine true,
 —these from Attachment's perils find Release,
 in final triumph over birth and death.
 At peace, and blissful, here and now they find
 Nirvāna, purged of hatred, purged of fear,
 o'er Ill triumphant.*

CXXXI. BHADDEKARATTA-SUTTA.

TRUE SAINT. I.

THUS have I heard. Once when the Lord was staying at Sāvathī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he informed the Almsmen that he would instruct them in the exposition and analysis of the True Saint. Their attention gained, the Lord spoke as follows :—

*Let past be past ; nor future longings house ;
 —the past is dead, the morrow not yet born.
 Whoso with insight scans his heart to-day,
 let him ensue eternal Changelessness !
 Toil then to-day. To-morrow death may come,
 —who knows ? No bargain holds death's hosts at bay.
 Whoso, by night and day unceasingly,
 lives still to struggle onward, he it is
 is called True Saint ;—the Perfect Sage is he.*

[188] How, Almsmen, does a man hark back to the past?—By finding delight in remembering that in a previous birth in the past such and such was he like, such and such were his feelings, his perceptions, his plastic forces and his mentality.

How does a man not hark back?—By not finding delight in such memories.

How does a man have longings for the future?—By

finding delight in the longing that in later births in the future he may be such and such, with such and such feelings and so forth.

How does a man not have longings for the future?
—By not finding delight in any such aspirations.

How is a man swept away by present states of consciousness?—Take the case of an uninstructed everyday man who has no vision of the Noble Ones and is unversed and untrained in their Doctrine, who has no vision of the Excellent Ones and is unversed and untrained in their Doctrine;—such a man either conceives Form as Self, or Self as having Form, or Form in Self, or Self in Form;—and so on with feelings, perceptions, the plastic forces [189] and the mind.—That is how a man is swept away.

How is a man not swept away by present states of consciousness?—Take the case of an instructed disciple of the Noble Ones, who has vision of the Noble and is versed and trained in their Doctrine, who has vision of the Excellent and is versed and trained in their Doctrine;—such a man neither conceives Form as Self, nor Self as having Form, nor Form in Self, nor Self in Form; nor does he entertain like conceptions about feelings, perceptions, the plastic forces, or the mind.—That is how a man is not swept away by present States of consciousness.

*Let past be past . . .
. . . Perfect Sage is he.*

This is what I meant when I said I would instruct you in the exposition of the True Saint.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXXII. ĀNANDA-BHADDEKARATTA-SUTTA.

TRUE SAINT. II.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the reverend Ānanda by homily in Hall instructed, informed, enlightened [190] and heartened the Almsmen, teaching them the exposition and analysis of the True Saint.

Rising at eventide from his meditations, the Lord came to Hall and there sat down on the seat set for him, asking who had been giving instruction and reciting the exposition and analysis of the True Saint. Being told that it was Ānanda, the Lord asked him how exactly he had proceeded. Then Ānanda repeated to him word for word [*the preceding Sutta, beginning and ending with the verses*].

[191] Right, quite right, Ānanda. Rightly have you by homily instructed, informed, enlightened and heartened the Almsmen, teaching them the exposition and analysis of the True Saint.

And word for word the Lord repeated it himself again right through.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXXXIII. MAHĀKACCĀNA-BHADDEKARATTA-SUTTA.

TRUE SAINT. III.

[192] Thus have I heard. Once when the Lord was staying at Rājagaha in the Tapoda (hot springs) pleasure, the reverend Samiddhi, rising up at day-break, he took him to the hot springs to bathe his limbs, and, having come out of the water, was standing in a single garment drying himself. To him came a deity

of surpassing beauty who, as night waned, illumined all the place. Standing to one side, the deity asked Samiddhi whether he knew by heart the exposition and analysis of the True Saint.

No, sir, I do not. Do you?

No, Almsman. Do you know the verses?

No, sir, I do not. Do you?

No, Almsman. Like you, I do not know the verses. Study, learn and master that exposition and analysis of the True Saint, Almsman; it is fruitful for good and is fundamental for the higher life. With these words the deity vanished from sight.

When night had passed away, Samiddhi went to the Lord and after salutations took his seat to one side. Then he related all that passed between him and the deity, [193] ending with the request that the Lord would teach him the exposition and analysis of the True Saint.

Listen then and pay attention, Almsman, and I will speak, said the Lord, who spoke as follows:

Let past be past; nor future longings house;

—the past is dead, the morrow not yet born.

*Whoso with insight scans his heart to-day,
let him ensue eternal Changelessness!*

Toil then to-day. To-morrow death may come,

—who knows? No bargain holds death's hosts at bay.

*Whoso, by day and night unceasingly,
lives still to struggle onward, he it is*

is called True Saint;—the Perfect Sage is he.

At this point the Blessed One arose and went to his cell. He had not been gone long when the Almsmen, realizing that the Lord had left them with a terse utterance without expository presentment and without elucidation of import, and wondering who could furnish them with the exposition and the elucidation, [194] be-thought them that here was the reverend Mahā-Kaccāna who was held in great honour and esteem alike by the Master and by his fellows in the higher life, and who could elucidate the meaning of the Lord's terse utter-

ance. So they went to him and after greetings told him how the Lord had left them with that terse utterance and that, after he had so left them, they had decided to turn to the Elder for its elucidation.

Said he :—This proceeding is just like a man in need and quest of choice timber, who, as he hunts around for it, comes on a fine upstanding timber-tree, [195] but passes over both the root and the trunk and imagines he will find what he wants in the boughs and the twiggage. Although the Master is present among you, yet, disregarding the Lord, you imagine me to be the person to ask for the explanation. The Lord, sirs, knows with all knowing and sees with all seeing ; is the embodiment of vision, of knowledge, of the Doctrine, and of all excellence ; is the propounder, expounder and the unfold of meanings ; is the giver of Nirvana's ambrosia, is lord of the Doctrine, is the Truth-finder. Clearly, now is the time to ask your questions of the Lord in person, with intent to treasure up what he may reveal.

Admitting this, the Almsmen still pressed on the reverend Mahā-Kaccāna their request that he would expound and elucidate. Consenting, he spoke as follows :—The Lord's pregnant utterance was

*Let past be past ; nor future longings house ;
is called True Saint ;—the Perfect Sage is he.*

I take the detailed meaning of this pregnant utterance to be as follows :—

How, Almsmen, does a man hark back to the past ?—At the thought that in the past such and such was his eye, such and such were [196] the visible shapes he saw, his mentality becomes enchained by the incitements of passion,—which makes him delight therein and thereby hark back to the past. And the same is equally true of ear and smell, of taste touch and mind, and of their several objects respectively.

How does a man not hark back ?—By keeping his

mentality un-chained by the incitements of passion due to such memories.

How does a man have longings for the future?—At the thought that in the future his eye may be such and such, and that such and such may be the visible shapes he will see, he turns his heart to getting something he has not got,—which makes him delight therein and thereby have longings for the future. And the same is equally true of ear and smell, of taste touch and mind, and of their several objects respectively.

[197] How does a man not have longings for the future?—By not turning his heart to any such aspirations.

How is a man swept away by present states of consciousness? Eye and visible shape are both of the present, and it is just with this present that his mentality becomes enchained by the incitements of passion,—which makes him delight therein and thereby fail to stand firm in the present. And the same is equally true of ear and smell, of taste touch and mind, and of their several objects respectively.

How is a man not swept away by present states of consciousness?—By keeping his mentality un-chained by the incitements of passion due to such memories.

[198] This then, said he in conclusion, is my exposition and elucidation of this terse utterance of the Lord. Should your reverences be in any doubt, you should go to him and ask him, treasuring up in your memories what he may reveal.

Accordingly, with grateful thanks to the reverend Mahā-Kaccāna, those Almsmen betook them to the Lord, to whom they first related [199] how they had sought for an exposition and elucidation of that terse utterance of the Lord from the reverend Mahā-Kaccāna, and then narrated how he had expounded it.

Learned, Almsmen, is Mahā-Kaccāna, rich in lore. Had you asked me, I should have said just the same; for, this is the precise meaning, which you should treasure up in your memories accordingly.

Thus spoke the Lord. Glad at heart, those Alms-

CXXXIV. LOMASAKANGIYA-BHADDE-KARATTA-SUTTA.

TRUE SAINT. IV.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the reverend Lomasakangiya was living in the Sakyan country at Kapilavatthu in the Banyan grove. To him came the god Candana in his surpassing beauty who, as night waned, illumined all the grove. Standing to one side, the god Candana asked the venerable Lomasakangiya whether he knew by heart the exposition and analysis of the True Saint.

[200] No, sir, I do not. Do you?

No, Brother. Do you know the verses?

No, sir, I do not. Do you?

Yes, I know the verses.

How do they run?

Once, Almsman, when the Lord was staying with the Thirty-Three gods at the foot of the Coral-tree by the Gem-throne (of Sakka), he gave the exposition and analysis of the True Saint, repeating the lines—

*Let past be past . . .
 . . . Perfect Sage is he.*

That is my version of the True Saint verses. Study, learn and master the exposition and analysis of the True Saint; it is fruitful for good and is fundamental for the higher life. With these words the god Candana vanished from sight.

When night had passed away, Lomasakangiya packed up his bedding and set out, duly robed and bowl in hand, on an alms-pilgrimage to Sāvattthī, [201] and in the pleasaunce there found the Lord to whom, after due salutations, he related all that had passed between him and the god, ending with the request that the Lord would teach him the exposition and analysis of the True Saint.

Do you know, Almsman, who the god was ?

No, sir.

He was the god Candana, who listens to the Doctrine with the closest attention that his heart and mind can give it. Listen then with attention and I will speak.

Yes, sir, was the Almsman's dutiful response ; and the Lord began :—

*Let past be past . . .
 . . . Perfect Sage is he.*

How, Almsman, does a man hark back to the past ? —By finding delight in remembering that (in a previous birth) in the past such and such was he like . . . (*etc. as in Sutta No. 131, down to and including the verses*).

[202] Thus spoke the Lord. Glad at heart, the reverend Lomasakangiya rejoiced in what the Lord had said.

CXXIV. CŪĻA-KAMMA-VIBHANGA-SUTTA.

OUR HERITAGE FROM OUR PAST. I.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the young brahmin Subha Todeyya-putta came to the Lord and, seating himself to one side after greetings, asked why and wherefore it was that among human beings there are the low and the high. For, said he, we find in mankind those of brief life and those of long life, the hale and the ailing, the good-looking and the ill-looking, the poor and the rich, the low and the high, the ignorant and [203] the well informed. Why and wherefore is it that among human beings there are high and low ?

Their deeds are their possessions and heritage, their parent, their kindred and their refuge. It is their deeds which divide people into high and low.

I do not follow this terse utterance of yours, Gotama,

without the addition of an elucidating exposition, which I should be glad to receive.

Inviting and receiving the young brahmin's attention the Lord spoke as follows:—Take the case of anyone—man or woman—who slays, is cruel, dyes hands in blood, is always killing and wounding, never showing mercy to any living creature.—Such deeds, if persisted in of deliberate choice, either bring that person at the body's dissolution after death to misery and woe or to purgatory; or, if his rebirth is again among mankind, then brief life is here his portion in whatever station he is born into.—Such murderous courses tend to brief life here.

Now take the case of anyone—man or woman—who—putting all killing from him and abstaining from killing anything, laying aside cudgel and sword, lives a life of innocence and mercy, full of pity and compassion for everything that lives. Such deeds, if persisted in of deliberate choice, either bring that person at the body's dissolution after death to bliss in heaven; or, if his rebirth is again among mankind, then length of days is his portion in whatever station he is born into.—Such merciful courses tend to length of days here.

[204] Take the case of anyone—man or woman—who is given to assaulting others with fist or clod, with cudgel or sword. Such deeds, if persisted in of deliberate choice, either bring that person at the body's dissolution after death to misery and woe or purgatory; or, if his rebirth is again among mankind, he is always ailing in whatever station he is born into. Such assaults tend to ailments here.—But the person who eschews such assaults on others either passes at death to bliss in heaven; or, if born a man again, then good health is his portion.—Such harmlessness tends to ensure good health here.

Take the case of anyone—man or woman—who is wrathful and turbulent, who is moved by a trivial word to cursing rage enmity and opposition, who evinces indignation ill-will and resentment. Such deeds, if persisted in of deliberate choice, either bring that

person at the body's dissolution after death to misery and woe, or purgatory ; or, if his rebirth is again among mankind, his portion is to be ugly in whatever station he is born into. Such angry courses tend to foul looks here.—But the person who is not of that turbulent spirit and remains unmoved to rage even by a torrent of abuse, either passes at death to bliss in heaven ; or, if his rebirth is again among mankind, then good looks are his portion in whatever station he is born into.—Such good-tempered courses tend to good looks here.

Take the case of anyone—man or woman—who, being of a jealous nature, is jealous and perverted in the matter of presents and marks of respect and worship shown, who stores up jealousy in his heart. Such deeds, if persisted in of deliberate choice, either bring that person at death to misery and woe or purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, no notice is taken of him. Such jealous courses tend to no account being taken of a man here.—[205] But the person who is of no such jealous disposition, either passes at death to bliss in heaven ; or if his rebirth is again among mankind, then, great account of him is taken in whatever station he is reborn into.—Such un-jealous courses tend to make a man of great account here.

Take the case of anyone—man or woman—who never gives anything—food, drink, clothes, carriage, garlands, scents, perfumes, bed, dwelling-place, lamp and oil—to recluse or brahmin. Such deeds, if persisted in of deliberate choice, either bring that person at death to misery and woe or purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, he is a poor man. Such refusals to give, tend to entail poverty here. But if a person is open-handed to recluses or brahmins, his destiny is either bliss in heaven or wealth among men.—Open-handedness tends to wealth here.

Take the case of anyone—man or woman—who, being hard and arrogant, refuses salutations to one who ought to be saluted, does not rise for one who

should be so received, does not give up his seat or the road to one more worthy, shows no respect, deference, honour or worship to those who should be shown it, Such deeds, if persisted in of deliberate choice, either bring that person at death to misery and woe in purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, he is of low and unimportant family. Such arrogant courses tend to lowliness here.—But if a person is void of arrogance and shows all due regard to those who deserve it, his destiny is either bliss in heaven or high family among men.—Such deference tends to importance of family here.

Take the case of anyone—man or woman—who, when visiting recluse or brahmin, does not question him on what is right, what is wrong, what is faulty, what is faultless, what should be practised and what not, what actions of his will conduce to his lasting well-being and welfare and what to the reverse. Such courses, if persisted in of deliberate choice, either bring that person at death to misery and woe in purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, he is ignorant. Such failure to seek information tends to ignorance here.—[206] But if a person seeks information by such questionings, his destiny is either to find bliss in heaven after death or to be well-informed here, whatever his station.—An enquiring spirit tends to make a man well-informed here.

Thus, young brahmin, it is the courses that respectively tend thereto, which result in brief life or length of days, in health or ill-health, in ugliness or good looks, in being of no account or of great account, in being poor or rich, of low family or high, ignorant or well-informed.—Their deeds are their possessions and heritage, their parent and their kindred and their refuge. It is their deeds which divide people into high and low.

At the close, the young brahmin Subha Todeyyaputta said to the Lord :—Excellent, Gotama, excellent !

Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. I come to the Lord as my refuge and to his Doctrine and to his Confraternity. May the reverend Gotama accept me as a follower who has found an abiding refuge from this day onward while life lasts.

CXXXVI. MAHĀ-KAMMA-VIBHANGA-SUTTA.

OUR HERITAGE FROM OUR PAST. II.

[207] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, there was living in the Forest Hut there the reverend Samiddhi,—to whom in the course of his walks came Potali-putta the Wanderer. Sitting down after greetings, Potali-putta said to Samiddhi:—From the recluse Gotama's own lips I have heard with my own ears his statement that: All you do is vain, and all you say is vain; what passes in your mind is the only real thing that matters. A stage can be reached in which there is no feeling whatever,

Do not say this, reverend Potali-putta; do not say this; do not misrepresent the Lord; for the Lord certainly would not say that.

How long have you been a Pilgrim, reverend Samiddhi?

Not long, sir;—three years.

Why shall we speak on this matter with Elders, when here is so recent an Almsman ready to defend the Master against criticism? Tell me, reverend Samiddhi,—what does a man experience who acts with body voice or mind, of set purpose?

He experiences what is unpleasant.

Hereupon, Potali-putta the Wanderer, neither expressed satisfaction nor dissent, but simply rose up and went away.

Not long after Potali-putta had gone, Samiddhi went to the reverend Ānanda [208] and, after greetings, took a seat beside him. Ānanda, after hearing the whole of the talk with Potali-putta, said this was a thing to tell the Lord, to whom accordingly he took Samiddhi that they might learn the Lord's view. When they came to the Lord's presence and had taken their seats beside him after salutations, Ānanda reported the whole of the conversation to the Lord, who rejoined that he disapproved of Potali-putta's conclusion and still more of such an argument as this. Why, said he, this foolish Samiddhi has given a simple direct reply to a question by Potali-putta which required careful qualifications in the answer!

At this point the reverend (Lola) Udāyi said to the Lord:—But how, sir, if the purport of the reverend Samiddhi's words was that Ill in general was always the outcome of feelings experienced?

Said the Lord to Ānanda:—Mark this foolish Udāyi's error; I knew in advance that this foolish person would pop up with a blunder. Potali-putta's question really involved three distinct sets of feelings. If foolish Samiddhi, [209] when confronted with that triple question, had made the following reply:—If his purposeful act with body voice or mind is calculated to produce a pleasant feeling, his experience is pleasant; if the act is calculated to produce an unpleasant feeling, his experience is unpleasant; if the act is calculated to produce neither a pleasant nor an unpleasant feeling, then his experience is neither pleasant nor unpleasant;—had foolish Samiddhi given this answer, he would have been giving the right answer. Yet who, Ānanda, among the blind and foolish Wanderers of other creeds, will comprehend the Truth-finder's detailed Classification of Acts, if you were to hear it from his lips?

Now is the time, Lord, now is the time for the Lord to expound his classification. The Almsmen will

treasure in their memories what they hear from the Lord's lips.

Well then, Ānanda, listen attentively and I will speak.

Yes, sir, was the reverend Ānanda's dutiful response ; and the Lord spoke thus :—There are four (types of) individuals living and existent in the world. What are the four ?—

(i) Take the case of an individual here who slays, gives not, fornicates, lies, traduces others, reviles them, tattles, covets, is malevolent of heart and wrong in his outlook.—He, at the body's dissolution after death, passes hence to misery and woe or to purgatory.

(ii) Or, again, such an individual may pass hence to bliss in heaven.

(iii) Take now the case of an individual who never slays, who gives freely, who never fornicates, or lies, or traduces, [210] who never reviles, never tattles or covets or is malevolent of heart, but is right in his outlook.—He, at the body's dissolution after death, passes hence to bliss in heaven.

(iv) Or, again, such an individual may pass hence to misery and woe or purgatory.

Take the case, Ānanda, of a recluse or brahmin who, by reason of ardour, effort, devotion, perseverance and highest intellection, reaches such rapt concentration that, with heart thus steadfast, he sees—by the Eye Celestial that is pure and far surpasses the human eye—our first individual, who was of murderous habits and so forth and who had the wrong outlook, sees him now in a state of misery and woe or in purgatory ; and the sight convinces him that there are such things as evil deeds, and that wrong courses come to their ripening. For, with his own eyes he has seen an evil-doer installed after death in purgatory ! Accordingly, the only sound conclusion to his mind is that all such evil-doers come to this doom hereafter,—any other conclusion being wrong. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

A second recluse or brahmin [211] similarly comes to

see our second individual, who was of murderous habits and so forth and who had the wrong outlook, now in a state of bliss in heaven; and the sight convinces him that there are no such things as evil deeds, nor do wrong courses come to their ripening. For, with his own eyes he has seen an evil-doer installed after death in bliss in heaven! Accordingly, to his mind the only sound conclusion is that all such evil-doers are similarly rewarded hereafter,—any other conclusion being wrong. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

A third recluse or brahmin similarly comes to see in the bliss of heaven after death our third individual, who never took life and so forth and had the right outlook. He is thereby convinced that there are such things as good deeds and that right courses come to their ripening. For with his own eyes he has seen a good-liver installed after death in bliss in heaven! Accordingly, to his mind the only sound conclusion is that all such good-livers are similarly rewarded hereafter,—any other conclusion being wrong. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

A fourth recluse or brahmin comes to see [212] in misery and woe or in purgatory after death our fourth individual, who never took life and so forth and had the right outlook; and the sight convinces him that there are no such things as good deeds nor do right courses come to their ripening! For, with his own eyes he has seen a good-liver installed after death in misery and woe or purgatory. Accordingly, to his mind the only sound conclusion is that all such good-livers come to this doom hereafter. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

Now, Ānanda, I agree with that recluse or brahmin who says that there are such things as good deeds and

right courses coming to their ripening ; I agree too with him when he says he has seen in purgatory a man of murderous habits and so forth who had the wrong outlook ; I disagree with him when he asserts that this is the fate of *all* such persons ; I disagree with him both when he asserts that his conclusion is the only sound one,—any other conclusion being wrong,—and also when he insists so obstinately that truth resides exclusively in what he has personally known seen and discerned for himself. And why ? Because, Ānanda, the conclusion is different in the Truth-finder's classification of acts.

I am in disagreement with the recluse or brahmin who says there are no such things as evil deeds, nor do wrong causes come to their ripening ; but I agree with him when he says he has seen in heaven a man of murderous habits and so forth who had the wrong outlook. I disagree with him both when he asserts . . . [213] classification of acts.

I am in agreement with the recluse or brahmin who says that there are such things as good deeds and that right courses come to their ripening ; and I am in agreement with him when he says he has seen a good-liver in heaven. I disagree with him both when he asserts . . . classification of acts.

I am in disagreement with the recluse or brahmin who says there are no such things as good deeds nor do right courses come to their ripening ; I agree with him when he says he has seen a good-liver in purgatory ; I disagree with him when he asserts that this is the fate of all such persons. I disagree with him both when he asserts [214] that his conclusion is the only sound one,—any other conclusion being wrong ; and when he insists so obstinately that truth resides exclusively in what he has personally known seen and discerned for himself. And why ? Because, Ānanda, the conclusion is different in the Truth-finder's classification of acts.

Begin, Ānanda, with the man of murderous habits here and so forth and with the wrong outlook, who, at

the body's dissolution after death, is reborn into a state of misery and woe or in purgatory. This man either aforetime (in a previous birth), or thereafter (in his latest existence here), did evil deeds which result in painful experiences, or else at the time of his death had a wrong outlook in which he persisted of his deliberate choice;—and that is why, at the body's dissolution after death, he is reborn into a state of misery and woe or in purgatory. His murderous habits and so forth and his wrong outlook are experienced in their ripening either here and now or in his rebirth or in some other manner.

If, with murderous habits here and so forth and with the wrong outlook, the man is reborn at death into a state of bliss in heaven, that is because, either aforetime or thereafter, he had done good deeds which result in happy experiences, or else, at the time of his death, he had secured and chosen the right outlook. His murderous habits and so forth and his (previously) wrong outlook are experienced in their ripening either here and now or in his rebirth or in some other manner.

If, with non-murderous habits here and so forth and with the right outlook, the man at death is reborn into a state of bliss in heaven, that is because, either aforetime or thereafter, he had done good deeds which result in happy experiences, or else, at the time of his death, he had secured and chosen the right outlook. His non-murderous past [215] and so forth and his right outlook are experienced in their ripening either here or now or in his rebirth or in some other manner.

If, with non-murderous habits here and so forth and with the right outlook, the man is reborn into a state of misery and woe or purgatory, this is because, either aforetime or thereafter, he had done evil deeds which result in painful experiences, or else, at the time of his death, he had secured and chosen the wrong outlook. His non-murderous habits here and so forth and his (previously) right outlook are experienced in their ripening either here and now or in his rebirth or in some other way.

Thus, Ānanda, there is Karma which is—

- (i) not only inoperative but also looked like being so ;
- (ii) inoperative though it did not look like it ;
- (iii) not only operative but also looked like it ; and
- (iv) operative though it did not look like it.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXXXVII. SAḬĀYATANA-VIBHANGA-SUTTA.

SENSES AND OBJECTS OF SENSE.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he announced to the Almsmen that he would address them on the classification of sense-relations, and proceeded to do so as follows:—[216] There are (i) Six internal senses to be recognized ; (ii) six (sets of) external sense-objects ; (iii) six groups of consciousness ; (iv) six groups of contacts ; (v) eighteen mental researches ; (vi) thirty-six tracks for creatures. (vii) Therein 'banish this by that.' (viii) There are three bases of mindfulness, which the Noble One cultivates, and in the cultivation of which the Noble One as Master is worthy to teach his following. (ix) He is called the Supreme trainer of the human heart for disciples who are being schooled.—Such is the summary of the classification of sense-relations.

(i) The six inward senses to be recognized are sight, sound, smell, taste, touch and mind.

(ii) The six (sets of) external objects of sense are things seen, things heard, odours, savours, things touched, and mental objects.

(iii) The six groups of consciousness respectively relate to the (foregoing) things seen, things heard, odours, savours, things touched and mental objects.

(iv) The six groups of contacts respectively relate

to the (foregoing) things visible, things heard, odours, savours, things touched and mental objects.

(v) The eighteen mental researches are as follows :—Having seen with the eye a visible thing, a man researches into the visible thing, and this gives rise either (*a*) to what is agreeable, or (*b*) to what is disagreeable, or (*c*) to what is neither agreeable nor disagreeable. He researches similarly into the like three types of things heard, of odours, savours, [217] things touched and of mental objects. Thus there are six agreeable researches, six disagreeable researches, and six neutral, making up eighteen researches in all.

(vi) Of the thirty-six tracks for creatures, six are agreeable and belong to the world, while six are agreeable and belong to Renunciation ; six are disagreeable and belong to the world, while six are disagreeable and belong to Renunciation ; six are indifferent and belong to the world, while six are indifferent and belong to Renunciation.

The six worldly satisfactions are as follows : A sense of satisfaction arises either (*a*) from contemplation of the fruition of things seen, of which the sight is conscious,—objects that are pleasant and agreeable, grateful and pleasurable to the mind, but bound up with things material—, or (*b*) from contemplation of memories of what is now past and gone, vanished and ended—; this is called worldly satisfaction. The same applies to things heard, odours, savours, things touched and mental objects, making in all the six worldly satisfactions.

Renunciation's six satisfactions are as follows :—A sense of satisfaction arises when, on discerning the transitory nature of things seen and their mutability instability and annihilation, satisfaction arises from causally understanding and seeing that, alike in the past and in the present, things seen are transitory, fraught with Ill and by nature mutable;—this is called Renunciation's satisfaction. The same applies to things heard, odours, savours, things touched and [218] mental objects, making in all the six satisfactions of Renunciation.

The six worldly dissatisfactions are as follows :—A sense of dissatisfaction arises either (*a*) from contemplation of the absence of seen objects that are pleasant and so forth, or (*b*) from contemplation of memories of the absence of what is now past and gone, vanished and ended ;—this is called worldly dissatisfaction. The same applies to things heard, odours, savours, things touched and mental objects, making in all the six worldly dissatisfactions.

Renunciation's six dissatisfactions are as follows :—A sense of dissatisfaction arises when,—on discerning the transitory nature of things seen and their mutability impotence and annihilation, and after causally understanding and seeing that, alike in the past and in the present, things seen are transitory, fraught with Ill and by nature mutable—he summons up the yearning for the utter Deliverances in the cry When, o when, shall I develop and dwell in the sphere in which the Noble Ones now are? and, as he so yearns, his yearning brings with it the dissatisfaction which is called Renunciation's dissatisfaction. The same applies to things heard, odours, savours, things touched and mental objects, [219] making in all Renunciation's six dissatisfactions.

The six worldly indifferences are as follows :—There is the indifference on seeing a thing, which appertains to the ignorant and foolish average man, who has not triumphed to the full, who has not triumphed over the ripening consequences of his past, who has not realized the perils which beset him but is merely an uninstructed average man ;—such indifference as his fails to transcend the thing seen, and therefore is called worldly indifference. The same applies to things heard, odours, savours, things touched and mental objects, making in all the six worldly indifferences.

Renunciation's six indifferences are as follows :—A sense of indifference arises when, on discerning the transitory nature of things seen and their mutability instability and annihilation, indifference arises from causally understanding and seeing that, alike in the

past and in the present, things seen are transitory, fraught with Ill and by nature mutable;—such indifference as this transcends the thing seen, and therefore is called Renunciation's indifference. The same applies to things heard, odours, savours, things touched and mental objects, making in all Renunciation's six indifferences.

This completes the tale of the six and thirty tracks for creatures.

[220] (vii) To 'banish this by that' means that by and through Renunciation's six satisfactions you should banish and transcend the six worldly satisfactions; this is the way to banish and to transcend them. By and through Renunciation's six dissatisfactions and indifferences you should similarly banish and transcend the six worldly satisfactions and indifferences, respectively.

Now, Almsmen, there is one indifference which is manifold and of multiplicity: there is another indifference which is single and of unity. The former is an indifference to (particular) things seen or heard, to odours or savours, to things touched or to mental objects. The latter is a function of Infinite Space, or of Infinite Mind, or of Naught, or of Neither-Perception-nor-Non-Perception. By and through unity you should banish and transcend multiplicity; this is the way to banish and to transcend the manifold. By and through the entire absence of all cravings you should banish and transcend specific cravings, in the indifference which is of unity; this is the way to banish and to transcend them.

This then [221] is the meaning of 'banish this by that.'

(viii) There are three bases of mindfulness, which the Noble One cultivates and in the cultivation of which the Noble One as Master is worthy to teach his following. In a compassionate and loving spirit and out of Compassion a master expounds his Doctrine to his disciples, telling them it will make for their good and welfare. (Three things may happen. In the first case,) his disciples neither pay attention nor give ear

nor set themselves to learn but flout their master's teaching. In such case the Truth-finder rejoices not, nor experiences rejoicing, but remains unperturbed, still mindful and alive to everything.—This is the first basis of mindfulness.

Secondly, if, on his expounding the Doctrine for their behoof, (only) some of his disciples neither pay attention nor give ear nor set themselves to learn but flout his teaching, the Truth-finder neither rejoices nor does not rejoice, experiences neither rejoicing nor its converse but, quit of both emotions equally, remains indifferent, still mindful and alive to everything.—This is the second basis of mindfulness.

Thirdly, if, on his expounding his Doctrine for their behoof, all his disciples pay attention, give ear, and set themselves to learn without flouting his teaching, the Truth-finder rejoices and experiences rejoicing but remains unperturbed, still mindful and alive to everything.—This is the third basis of mindfulness.

[222] Such then are the three bases of mindfulness which the Noble One cultivates and in the cultivation of which the Noble One as Master is worthy to teach his following.

(ix) He is called the Supreme Trainer of the human heart for disciples who are being schooled. When a young elephant—or colt—or steer—is being driven by its tamer, it runs off in one of four directions,—ahead or back or left or right; but the human steer, when driven by the Truth-finder, Arahāt all-enlightened, runs off in one of eight directions:—(1) Having form himself, he sees forms. (2) Being inwardly conscious of non-form, he sees forms externally. (3) He devotes himself to happiness alone. (4) By passing entirely beyond all consciousness of material forms and losing all consciousness of sense-reactions, by not heeding consciousness of multiplicity, he comes to think of space as infinite and so develops and dwells in the realm of Infinite Space, and thereafter, successively, in the realms of (5) Infinity of Mind, (6) Naught, (7) Neither-Perception-nor-Non-Perception, and (8) extinction of

all feeling and consciousness.—And that is why he is called the Supreme trainer of the human heart.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXXVIII. UDDESA-VIBHANGA-SUTTA.

A SUMMARY EXPANDED.

[223] THUS have I heard. Once when the Lord was staying at Sāvathī in Jeta's grove in Anātha-piṇḍika's pleasaunce, he announced to the Almsmen that he would expound to them a summary and exposition, and thus began :—An Almsman's thinking should always be so conducted that, as he thinks, his mind may not either be externally diffused and dissipated or be internally set, and that through non-dependence he may be imperturbed, so that, with his mind thus secure, birth, old-age and death and the arising of all Ill do not happen. Having said this, the Lord rose and withdrew to his cell.

He had not been gone long when the Almsmen reflected that the Lord had left them with this terse summary without giving them the detailed exposition. Wondering who would furnish the detailed exposition, they decided [224] to go to the reverend Mahā-Kaccāna and he . . . (*as in Sutta No. 133*) . . . [225] at last consented, telling them that he took the detailed meaning of the Lord's pregnant utterance to be as follows :—

The mind is said to be externally diffused and dissipated if, when his eye sees a form, an Almsman's mind pursues the phenomena of form with avid greed and passion for such phenomena. And the same applies to things heard, odours and savours, things touched and mental objects.

The mind that escapes being externally diffused and dissipated on any such phenomena as aforesaid is said to be undiffused and undissipated.

[226] When, divested of lusts and of wrong dispositions, the Almsman develops and dwells in the First Ecstasy and all its zest and satisfaction, a state bred of aloofness but not divorced from observation and reflection, then his mind, pursuing the zest and satisfaction of such aloofness with avid greed and passion, is said to be set internally. When, by shedding observation and reflection, he develops and dwells in the Second Ecstasy with all its zest and satisfaction,—in that inward tranquillity and focussing of heart, beyond observation and reflection, which is bred of rapt concentration,—then his mind, pursuing rapt concentration's zest and satisfaction with avid greed and passion therefor, is said to be set internally. When, losing all passion for zest, he develops and dwells in the Third Ecstasy in poised indifference, mindful and alive to everything, feeling in his frame that ease which the Noble Ones mean when they say: He that has poise and mindfulness lives at ease,—then his mind, pursuing with avid greed and passion the heart's ease engendered by poise, is said to be set internally. Lastly, when, by discarding ease and un-ease and by the disappearance of pleasant and unpleasant emotions, the Almsman both develops and dwells in the Fourth Ecstasy in perfect poise and mindfulness,—then his mind, pursuing poised indifference with avid greed and passion, is said to be set internally.

[227] The mind is said to be internally unset, when, in each of the four successive Ecstasies, there is no such pursuit with avid greed and passion.

Next, what, sirs, is non-dependent perturbation?—Take the case of an uninstructed average man—who has no vision of the Noble and is unversed and untrained in their Doctrine, who has no vision of the Excellent and is unversed and untrained in their Doctrine, and consequently regards form as Self, or Self as having form, or form as in Self, or Self as in form. The form alters and changes; its alteration and change engage his consciousness; and from his mind being engaged with the alteration and change there

are bred perturbations and growths of states of consciousness which take possession of his heart, so that he becomes frightened and upset, and loth to be cut adrift, and suffers perturbation through losing the old dependence. What applies to form applies equally to feelings—[228] to perception—to the plastic forces—and to consciousness.—This is how there arises non-dependent perturbation.

What is non-dependent non-perturbation?—Take the case of an instructed disciple of the Noble who has vision of the Noble and is versed and trained in their Doctrine, who has vision of the Excellent and is versed and trained in their Doctrine;—he does not regard form as Self, or Self as having form, or form as in Self, or Self as in form. The form alters and changes; its alteration and change do not engage his consciousness; and no perturbations or growths of (wrong) dispositions to take possession of his heart are bred from his mind being engaged with the alteration and change of the form; and in consequence he does not become frightened or upset or loth to be cut adrift; he suffers no perturbations through losing dependence. What applies to form applies equally to feelings—to perception—to the constituents and to consciousness.—This is how non-dependent non-perturbation comes about.

This, sirs, is what I take to be the detailed meaning of the Lord's pregnant utterance. [229] Should you so desire, however, your reverences can go to the Lord himself and ask him, treasuring up what he reveals.

After expressing their delight and thanks to the venerable Mahā-Kaccāna, those Almsmen went off to the Lord, to whom they related what had passed since he had left them with his pregnant utterance, and to whom they repeated, word for word and syllable for syllable, the way in which Mahā-Kaccāna had expounded its meaning.

Learned, Almsmen, is Mahā-Kaccāna; full of lore is he. Had you asked me myself the meaning, I should have explained it exactly as he has. This is the meaning and you should treasure it up accordingly.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXXIX. ARAṆA-VIBHANGA-SUTTA.

CALM.

[230] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove, in Anātha-piṇḍika's pleasure, the Lord announced to the Almsmen that he would expound to them the detailed exposition of Calm, and thus began :—

Let a man neither give himself over to pleasures of sense—which are low, pagan, vulgar, ignoble and unprofitable—nor yet let him give himself over to self-mortification,—which is painful, ignoble and unprofitable. To the exclusion of both these extremes, the Truth-finder has discovered a middle course which gives vision and understanding, and conduces to tranquillity, insight, enlightenment and Nirvana. Let him understand both appreciation and depreciation, and, having understood them, let him not appreciate or depreciate but preach the Doctrine. Let him understand the appraisal of ease ; and, having understood it, let him pursue inward ease of heart. Let him not be a tale-teller nor confront anyone with improper remarks. Slowly let him speak, not hurriedly. Let him neither affect provincialisms in speech nor depart from recognized parlance.—This is the summary of the exposition of calm.

I said that a man was to avoid both extremes? Why?—Because, in the one case, the low, pagan, vulgar, ignoble and unprofitable pursuit of pleasures of sense and their delights, being fraught with Ill, hurt, tribulation and distress, is the wrong course,—the right course being [231] to eschew the pursuit of pleasure and to escape its consequences ; and because, in the second case, painful, ignoble and unprofitable self-mortification, being fraught with Ill, hurt, tribulation and distress, is

the wrong course,—the right course being to eschew self-mortification and to escape its consequences. I said that, to the exclusion of both these extremes, the Truth-finder had discovered a middle course. How?—In the Noble Eightfold Path,—namely, right outlook, right aims, right speech, right action, right mode of livelihood, right endeavour, right mindfulness and right rapture of concentration.

I said that a man should understand appreciation and depreciation and neither appreciate nor depreciate but preach the Doctrine. How do appreciation and depreciation come about without preaching the Doctrine?—Well, when a man says that all those persons who are devoted to the low . . . and unprofitable pursuit of pleasures of sense and their delights, are all of them fraught with Ill, hurt, tribulation and distress and all on the wrong course,—then he is depreciating a class of individuals; while he is appreciating another class of individuals when he says that all those persons who eschew the pursuit of such pleasures of sense and their delights, are all of them without Ill, hurt tribulation and distress, and are all on the right course. So too when he says that all those persons who are devoted to painful ignoble and unprofitable self-mortification, are all of them, [232] fraught with Ill . . . distress and are all of them on the wrong course,—then he is depreciating a class of individuals; while he is appreciating another class of individuals when he says that all who eschew self-mortification are all of them without Ill, hurt, tribulation and distress, and are all on the right course. So too when he says the same of individuals who either have not, or have, got rid of the bonds that tie them to continued existence, it is a class of individuals that he is either depreciating or appreciating, without teaching the Doctrine.

How, now, without appreciation or depreciation is the Doctrine preached?—By not making any such statements as the foregoing (about particular classes of individuals), but by teaching the truth in (abstract terms of general principle, such as):—Devotion to this

is fraught with Ill, hurt, tribulation and distress, and is a wrong course. Or Non-devotion to this is without Ill . . . and distress, and is a right course?

[233] I said that a man should understand the appraisal of ease but pursue inward ease of heart. How?—Five strands make up pleasures of sense,—forms, sounds, odours, savours, and things touched,—all of them desirable, agreeable, pleasant and attractive, all of them bound up with lusts and exciting passion. The easefulness which is bred of these five is called the sensual, foul and ignoble ease of the everyday man. I lay it down that there must be no fostering or growth or development of such ease, but a dread of it. Take now the case of an Almsman who, divested of lusts and wrong dispositions, develops in succession the Four Ecstasies. This it is which is called the heart's ease of Renunciation, aloofness, tranquillity and Enlightenment,—of which there should be fostering, growth and development, without any dread at all.

[234] I said that a man should not be a tale-teller nor confront anyone with improper remarks. How?—If he knows that the tale is false and untrue and unprofitable, assuredly he should not tell it; also, he should study not to report what, though true and not false, is yet unprofitable; but he should—at a seasonable juncture—tell what he knows to be not only true but also profitable. Precisely the same applies also to making improper remarks to anyone.

I said that he should speak slowly and not hurriedly. Why?—Because the hurried speaker's body becomes distressed, his mind becomes worn out, his voice becomes worn out, and his throat suffers, while his speech grows incoherent and unintelligible. But none of these results attend a slow and measured utterance.

I said that a man should neither affect provincialisms in speech nor depart from recognized parlance. Why?—In various provinces the same bowl is styled *pāṭi*, [235] *patta*, *vittha*, *sarāva*, *dhāropa*, *poṇa* and *pisīla*; and it is with obstinacy tenacity and pertinacity that each particular province insists that theirs is the only

right word, all others being wrong. The proper thing is frankly to use in each particular province the word they understand.

Now, Almsmen, the pleasure-lover's low, pagan, vulgar, ignoble and unprofitable pursuit of delight, is fraught with Ill, hurt, tribulation and distress and is the wrong course; and that is why it is not attended by calm; whereas to eschew such pursuit is to escape Ill, hurt, tribulation and distress and is the right course; and that is why calm attends it. The same applies to indulgence in self-mortification and to eschewing it. [236] The middle course discovered by the Truth-finder—which gives vision and understanding and conduces to tranquillity, insight, Enlightenment and Nirvana—is void of Ill, hurt, tribulation, or distress, and is the right course; and that is why it gives calm. Appreciation and depreciation, without preaching the Doctrine, are fraught with Ill, hurt, tribulation and distress, and are the wrong course; and that is why no calm is present. But, when the Doctrine is preached without either appreciation or depreciation, this is without Ill . . . calm is present. The sensual, foul and ignoble ease of the everyday man is fraught with Ill . . . calm is absent. But the heart's ease of Renunciation, aloofness and tranquillity is without Ill . . . calm is present. When tale-telling is false, untrue and unprofitable, it is fraught with Ill . . . calm is absent. When the thing told, though true and not false, is yet unprofitable, it is fraught with Ill . . . calm is absent. But where the thing told is not only true but also profitable, it is without Ill . . . calm is present. To confront anyone with improper remarks that are false and untrue and unprofitable, is fraught with Ill . . . calm is absent; as it is also if the remarks though true and not false are yet unprofitable; but if [237] they be both true and profitable, then it is without Ill . . . calm is present. Hurried speaking is fraught with Ill . . . calm is absent; but a slow and measured utterance is without Ill . . . calm is present. To affect pro-

vincialisms in speech and to depart from the recognized parlance is fraught with Ill . . . calm is absent. Neither to affect provincialism in speech nor to depart from recognized parlance is without Ill . . . calm is present.

Therefore, Almsmen, train yourselves to understand calm and turmoil, and, understanding them, to walk where calm dwells.

The young man Subhūti walks where calm dwells.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXL. DHĀTU-VIBHANGA-SUTTA.

THE SIX ELEMENTS.

THUS have I heard. Once when the Lord was on an alms-pilgrimage through Magadha, he arrived at Rājagaha and went to Bhaggava the potter, to whom he said that, if it was not inconvenient, he would stay the night there.

Bhaggava answered: Not at all inconvenient, sir; there is a Pilgrim in residence already; but, if he consents, stay here as long as you like.

[238] Now at that time there was a young man named Pukkusāti who for faith's sake had gone forth from home to homelessness as a Pilgrim to follow the Lord; and he it was who was already in residence in the potter's dwelling and to whom the Lord came to say that, if it was not inconvenient, he would stay the night there.

Pukkusāti answered: The potter's dwelling is spacious; stay as long as your reverence likes.

Entering the house, the Lord spread a grass-mat and sat down on it cross-legged, with body erect, and with mindfulness as the objective he set before himself. For the great part of the night the Lord remained thus sitting,—as also did the reverend Pukkusāti. Wondering whether the young man was agreeable, and

deciding to question him, the Lord asked :—Whom do you follow ? Who is your master ? Whose Doctrine have you embraced ?

There is, sir, the recluse Gotama the Sakyan who left a Sakyan family to become a Pilgrim. Of the Lord Gotama is this high repute noised abroad, that he is said to be the Lord, the Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of deities and men, the Lord of Enlightenment. That Lord do I follow in my pilgrimage ; the Lord is my master ; it is that Lord's Doctrine which I have embraced.

Where at the present time, Almsman, is the Lord, the Arahāt all-enlightened.

In the countries to the North, sir, there is a town named Sāvattthī, and there at the present time dwells the Lord, Arahāt all-enlightened.

Have you ever set eyes on the Lord, Almsman ? If you saw him, would you recognize him ?

[239] No, sir ; I have never seen him, nor should I recognize him.

Bethinking him that this young man was a Pilgrim in his own train, and resolving to preach the Doctrine to him, the Lord said :—I will preach the Doctrine to you, Almsman. Listen and pay attention and I will speak.

Yes, sir, said the reverend Pukkusāti in assent.

Said the Lord :—In a man there are six Elements, six Contacts, eighteen mental Researches, four Resolves, established in which he has no outflow of imaginings and, having it not, is styled the tranquil Sage. Let him hold fast to understanding ; safeguard truthfulness ; foster Renunciation ; and work for naught but tranquillity. This is the synopsis of the exposition of the six elements.

I said a man contained six elements ; and these are—earth, water, fire, air, space and consciousness.

I said a man had six spheres of contact ; and these are—sight, sound, smell, taste, touch and mental objects.

I said there were mental researches ; and these

relate to agreeable, to disagreeable and to neutral research into the objects of the six several senses.

[240] I said a man had four resolves ; and these are the resolves to understand, to be truthful, to renounce, and to win tranquillity.

I said further that a man should hold fast to understanding, safeguard truthfulness, foster Renunciation, and work for naught but tranquillity.

Now, how does he hold fast to understanding ?—(To begin with,) there are the aforesaid six elements, the nature of which is as follows :—The earth-element may be internal or external. Whatsoever, being internal and personal, is solid and hard or derivative therefrom . . . (*etc. as in Sutta No. 62*) . . . [241 and 242] turns from the space-element in disgust and with loathing of heart. (Over and above these five elements), consciousness will still remain, purified and cleansed, whereby a man knows anything and can distinguish the pleasant and the unpleasant both from one another and from what is neither one nor the other. By pleasurable contact arises a pleasant feeling. While experiencing that pleasant feeling, the man knows precisely that he is experiencing it, as he knows also—when the pleasurable contact passes away—that the pleasant feeling which arose from the particular pleasurable contact is passing away and disappearing. So too with what is unpleasant and with what is neither pleasant nor unpleasant.

Just, Almsman, as, when two sticks are brought in contact and rubbed together, heat and sparks arise, but, when they are separated and parted, the heat passes away and disappears,—just in the same way [243] by pleasurable contact a pleasant feeling arises. While experiencing that . . . nor unpleasant.

Poised indifference will still remain, which is purified and cleansed, soft, workable and resplendent. It is just like a skilled goldsmith or his apprentice who sets up his charcoal fire, on which he heats his crucible, placing therein with his tongs a piece of gold. Occasionally he uses his blowpipe, occasionally he sprinkles

water on it, and occasionally he looks to see how it is going on, until at the last the gold melts and is thoroughly melted and molten, refined and pure of all dross, so that it is soft, workable and resplendent, fit for any jewellery he wants—be it a trinket or earrings or necklet or wreath of gold—; and the result is good.—Just in the same way poised indifference will remain, purified and cleansed, soft, workable and resplendent.

His is the clear knowledge that:—If I focus this purified and cleansed indifference on the sphere of Infinite Space—or Mind—or Neither-perception-nor-Non-perception—and develop my heart in its analogues, in that way this indifference of mine, so resting and so supported, will persist for a very long time indeed ;—[244] but still it is only a product and a passing effect. Therefore, he neither toils at, nor ponders on, rises and falls of things ; and consequently he is dependent on nothing whatever in the world and, being independent, is harried by no fears, and, being not harried, inly passes away, sure that for him rebirth is no more, that he has lived the highest life and accomplished his task, with no more now of what he has been ! If he feels a pleasant feeling—or an unpleasant feeling—or a feeling that is neither pleasant nor unpleasant—, he knows well that such feelings are transitory, are not to be swallowed whole, and are not to be made into a joy ; he always maintains detachment from any such feelings. When he has a feeling of his bodily end, he knows it as such ; he knows—as such—a feeling [245] of his life's ending ; he knows that, at the body's dissolution after life's close, all feelings and joys will there and then merge in calm.

It is just like an oil-lamp which draws its light from oil and wick, but, when oil and wick give out, if it be not fed afresh but goes unfed, then it goes out. Just the same is it with him who has this understanding of feelings of his bodily end and of his life's end and of the merging in calm thereafter of all feelings and joys.

Therefore it is that an Almsman so endowed is

endowed with the highest resolve to understand. For the highest noble understanding is to know the ending of all Ill. Assured is the Deliverance which rests on Truth. For, falsehood is what is false in itself ; Truth is Nirvana where no falsehood dwells. Therefore it is that an Almsman so endowed is endowed with the highest Resolve for truth. For, the highest noble truth is Nirvana where no falsehood dwells. In the days before his eyes were opened, his ties to existence were strong and cherished ; now they are gone,—grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more ; and therefore it is that an Almsman so endowed is endowed with the highest Resolve for renunciation. For, the highest noble renunciation is to be quit of all ties to existence. In the days before his eyes were opened, he was a prey to covetise lusts and passion ; now these are all gone,—grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more ; gone too for ever are spite, hatred, and malice, with ignorance and error,—[246] grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more. Therefore it is that an Almsman so endowed is endowed with the highest Resolve for tranquillity. For the highest noble tranquillity is to tranquillize lust hate and folly.

I said further that, so established, a man has no out-flow of imaginings and, having it not, is styled the tranquil Sage. This is what that means :—There are the imaginings that I am, that I am this person, May I be reborn, May I not be reborn, May I be reborn with form—without form—with perception—without perception—neither with nor without perception. These are the imaginings of disease,—abscesses and pangs. It is by passing beyond all imaginings that a man is called the tranquil Sage. The tranquil Sage knows neither rebirth nor decay, neither hopes nor fears. There is nothing to entail his rebirth and so how should he decay ? or die ? or fear ? or hope ?

This synopsis of the exposition of the six elements, Almsman, you should treasure up in your memory.

Realizing that the Master himself was there, the Blessed One, the All-enlightened, the reverend Pukkusāti rose from his seat, bared one shoulder respectfully, bowed down his head at the Lord's feet, saying:—I have transgressed in my folly and error and wrongfulness, in that I presumed to address the Lord as 'your reverence.' I ask the Lord to accept my confession, for my avoidance of transgression in future.

[247] The Lord duly accepted the confession tendered, concluding with the words: It marks growth in the Rule of the Noble when, recognizing his transgression as such, a man makes amends and keeps watch and ward against future lapses.

I ask to receive Confirmation at the Lord's hands.

Are you equipped, Almsman, with bowl and robes?

No, sir.

Truth-finders, Almsman, do not confirm one who is unequipped with bowl and robes.

Rejoicing in what the Lord had said, the reverend Pukkusāti expressed his gratitude. Then, rising up, with deep reverence he departed to get bowl and robes.

But on his way a mad cow took his life.

Thereon, a number of Almsmen came to the Lord with the news that the young man Pukkusāti to whom he had given that concise instruction was dead. What, they asked, is he re-born to, and what is his destiny?

Instructed was the young man Pukkusāti; he embraced the Doctrine and its corollaries; he gave me no trouble doctrinally. By destroying the five Bonds of this lower sphere, the young man Pukkusāti has been translated hence to realms above, never to return thence to earth.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXLI. SACCA-VIBHANGA-SUTTA.

THE SYNOPSIS OF TRUTH.

[248] THUS have I heard. Once when the Lord was staying at Benares in the Isipatana deerpark, he addressed the Almsmen as follows:—It was here in this very deerpark at Benares that the Truth-finder, Arahat all-enlightened, set a-rolling the supreme Wheel of the Doctrine—which shall not be turned back from its onward course by recluse or brahmin, god or Māra or Brahmā or by anyone in the universe,—the announcement of the Four Noble Truths, the teaching, declaration and establishment of those Four Truths, with their unfolding, exposition and manifestation.

What are these four?—The announcement, teaching . . . and manifestation of the Noble Truth of Ill—of the origin of Ill—of the cessation of Ill—of the path that leads to the cessation of Ill.

Follow, Almsmen, Sāriputta and Moggallāna and be guided by them; they are wise helpers unto their fellows in the higher life. Like a mother is Sāriputta; like a child's wet-nurse is Moggallāna. Sāriputta trains in the fruits of conversion; Moggallāna trains in the highest good. Sāriputta is able to announce, teach . . . and manifest the Four Noble Truths in all their details.

Having thus spoken, the Blessed One arose and went into his own cell.

[249] The Lord had not been gone long when the reverend Sāriputta proceeded to the exposition of the Truth-finder's Four Noble Truths, as follows:—

What, reverend sirs. is the Noble Truth of Ill?—Birth is an Ill; decay is an Ill; death is an Ill; grief and lamentation, pain, misery and tribulation are Ills; it is an Ill not to get what is desired;—in brief all the factors of the fivefold grip on existence are Ills.

Birth is, for living creatures of each several class, the being born or produced, the issue, the arising or

the re-aring, the appearance of the plastic forces, the growth of faculties.

Decay, for living creatures of each several class, is the decay and decaying, loss of teeth, grey hair, wrinkles, a dwindling term of life, sere faculties.

Death, for living creatures of each several class, is the passage and passing hence, the dissolution, disappearance, dying, death, decease, the dissolution of the plastic forces, the discarding of the dead body.

Grief is the grief, grieving and grievousness, the inward grief and inward anguish of anyone who suffers under some misfortune or is in the grip of some type of Ill.

Lamentation is the lament and lamentation [250] the wailing and the lamenting of anyone who suffers under some misfortune or is in the grip of some type of Ill.

Pain is any bodily Ill or bodily evil, any Ill bred of bodily contact, any evil feeling.

Misery is mental Ill and evil, any evil feeling of the mind.

Tribulation is the tribulation of heart and mind, the state to which tribulation brings them, in anyone who suffers under some misfortune or is in the grip of some type of Ill.

There remains not to get what is desired. In creatures subject to birth—or decay—or death—or grief and lamentation, pain, misery and tribulation—the desire arises not to be subject thereto but to escape them. But escape is not to be won merely by desiring it; and failure to win it is another Ill.

What are in brief all the factors of the fivefold grip on existence which are Ills?—They are: The factors of form, feeling, perception, plastic forces, and consciousness.

The foregoing, sirs, constitutes the Noble Truth of Ill.

What now is the Noble Truth of the Origin of Ill? It is any craving that makes for re-birth and is tied up with passion's delights and culls satisfaction now here now there;—such as the craving for sensual pleasure, the craving for continuing existence, [251] and the craving for annihilation.

Next, what is the Noble Truth of the Cessation of Ill?—It is the utter and passionless cessation of this same craving,—the abandonment and rejection of craving, Deliverance from craving, and aversion from craving.

Lastly, what is the Noble Truth of the Path that leads to the Cessation of Ill?—It is just the Noble Eightfold Path, consisting of—right outlook, right resolves, right speech, right acts, right livelihood, right endeavour, right mindfulness and right rapture of concentration.

Right outlook is to know Ill, the origin of Ill, the cessation of Ill, and the path that leads to the cessation of Ill.

Right resolves are the resolve to renounce the world and to do no hurt or harm.

Right speech is to abstain from lies and slander, from reviling, and from tattle.

Right acts are to abstain from taking life, from stealing and from lechery.

Right livelihood is that by which the disciple of the Noble One supports himself, to the exclusion of wrong modes of livelihood.

Right endeavour is when an Almsman brings his will to bear, puts forth endeavour and energy, struggles and strives with all his heart, to stop bad and wrong qualities which have not yet arisen from ever arising, to renounce those which have already arisen, to foster good qualities which have not yet arisen, [252], and, finally, to establish, clarify, multiply, enlarge, develop, and perfect those good qualities which are there already.

Right mindfulness is when realizing what the body is,—what feelings are,—what the heart is—and what the mental states are,—an Almsman dwells ardent, alert and mindful, in freedom from the wants and discontents attendant on any of these things.

Right rapture of concentration is when, divested of lusts and divested of wrong dispositions, an Almsman develops, and dwells in, the First Ecstasy with all its zest and satisfaction, a state bred of aloofness and not

divorced from observation and reflection. By laying to rest observation and reflection, he develops and dwells in inward serenity, in focussing of heart, in the zest and satisfaction of the Second Ecstasy, which is divorced from observation and reflection and is bred of concentration,—passing thence to the Third and Fourth Ecstasies.

This, sirs, constitutes the Noble Truth of the Path that leads to the Cessation of Ill.

Such, reverend sirs, is the announcement . . . and manifestation of the Four Noble Truths,—the supreme Wheel of the Doctrine set a-rolling in the deerpark at Benares by the Truth-finder, Arahāt all-enlightened, that Wheel which shall not be turned back from its onward course by recluse or brahmin, god, Māra or Brahmā, or by anyone in the whole universe.

Thus spoke the reverend Sāriputta. Glad at heart, those Almsmen rejoiced in what the reverend Sāriputta had said.

CXLII. DAKKHIṆA-VIBHANGA-SUTTA.

ANALYSIS OF ALMSGIVING.

[253] THUS have I heard. Once when the Lord was living in the Sakyan country at Kapilavatthu in the Banyan grove there, Mahā-pajāpatī the Gotamid came to the Lord with two new lengths of cloth which she begged the Lord to be so good as to accept from her, as being the work of her own hands at the loom expressly for him. To her the Lord made answer :—Give it to the Confraternity, Gotamī, and thereby show honour both to me and also to the Confraternity. A second, and a third time, she repeated her request, only to receive the same answer. Then said the reverend Ānanda to the Lord :—Pray accept, sir, the cloth from Mahā-pajāpatī the Gotamid ! She was of great service to the Lord as nurse and foster-mother, suckling her nephew when his own mother died. Of great service to her too has the Lord been ;—all through the Lord,

she has found refuge with the Buddha and with his Doctrine and his Confraternity ; all through the Lord, she keeps herself from taking life, from taking what is not given her, from lechery, from lying and from all manner of strong drink ; all through the Lord, she has absolute faith in the Buddha and his Doctrine and his Confraternity, and [254] is an embodiment of all noble and lovely virtue ; and, all through the Lord, she has an unclouded belief in the Four Truths of Ill, the origin of Ill, the cessation of Ill, and the path that leads to the cessation of Ill. Yes, the Lord has been of great service to her too.

Quite so, Ānanda ; quite so. For, if a man has been led by a teacher to find refuge in the Buddha and his Doctrine and his Confraternity, the service rendered him cannot be requited by salutations or civilities or by presents of robes and other requisites ; nor again are such things a recompense for being led either to abstain from taking life, stealing, lechery, lying and strong drink, or to have absolute faith in the Buddha and his Doctrine and his Confraternity, or to have become an embodiment of all noble and lovely virtue, or to have an unclouded belief in the Four Truths.

Donations to individuals are ranked in fourteen grades. First ranks giving to a Truth-finder, Arahat All-Enlightened ; second comes giving to a Pacceka-Buddha ; the third is giving to a Truth-finder's Arahat disciples ; the fourth is giving to one who is on the way to become a perfected Arahat ; the fifth is giving to one who will never be reborn on earth ; [255] the sixth is giving to one who is on the way never to be reborn on earth ; the seventh is giving to one who will return to earth only once more ; the eighth is giving to one who is on the way to return to earth but once again ; the ninth is giving to one who has entered the Paths ; the tenth is giving to one who is on the way to enter the Paths ; the eleventh is giving to one who, though outside our pale, is superior to sensual pleasure ; the twelfth is giving to an ordinary but virtuous man ; the thirteenth is giving to an ordinary but non-virtuous

man ; and the fourteenth is giving to those who have been reborn as animals.

Herein, Ānanda, the yield to be looked for from a donation to an animal is a hundred-fold, to an ordinary non-virtuous man a thousand-fold, to an ordinary but virtuous man a hundred-thousand-fold, to him who, though outside the pale, is superior to sensual pleasure a million-million-fold, to the man who is on his way to enter the Paths incalculable and beyond all measure. What words can express it for the higher stages ? What words can express it for a Truth-finder, Arahāt all-enlightened ?

- Donations to the Confraternity are seven. First among these ranks the donation to both Almsmen and Almswomen with the Buddha at their head ; second comes a donation to both Almsmen and Almswomen when the Buddha is no more ; third is giving to the whole body of Almsmen ; fourth to the whole body of Almswomen ; fifth [256] is to a fixed number of selected Almsmen and Almswomen ; sixth to a fixed number of selected Almsmen and the seventh Confraternity donation is giving to a fixed number of selected Almswomen.

In days to come there will be yellow-garbed members of this spiritual clan without virtue and of bad dispositions, to whom for the Confraternity's sake gifts will be given. Even then, say I, a donation to the Confraternity is of incalculable and measureless worth ; but never, say I, is a donation to an individual more fruitful than a donation to the Confraternity as a whole.

There are four degrees of purity in donations,—there may be purity (i) of donor but not of recipient, (ii) of recipient but not of donor, (iii) of neither, and (iv) of both.

The first of the four is when the donor is a virtuous man of good dispositions, while the recipients are without virtue and of bad dispositions.

The second is when the donor is without virtue and of bad dispositions, while the recipients are virtuous men of good dispositions.

The third is when both are without virtue and of bad dispositions.

And the fourth is when both donor and recipients are virtuous men of good dispositions.

[257] Thus spoke the Lord ; and the Blessed One, as Master, added the following :—

*When to th' unworthy pious virtue gives,
with grounded faith, what's rightly its to give,
then from the action fruit abundant grows.
—The gift is hallow'd here by him who gives.*

*When from th' unworthy pious virtue takes
what ne'er was theirs to give, nor have they faith,
still from the action fruit abundant grows.
—The gift is hallow'd here by him who takes.*

*When from unworthy hands th' unworthy take
what ne'er was theirs to give, nor have they faith,
still from the action fruit abundant grows.
—The gift is hallow'd here by neither side.*

*When pious virtue unto virtue gives,
with grounded faith what's rightly its to give,
then from the action fruit abundant grows,
—That gift, say I, bears overflowing fruits.*

*When pious Saint on Saint bestows as gifts,
with grounded faith, what's rightly his to give,
then from the action fruit abundant grows.
—The things thus given make a mighty gift.*

CXLIII. ANĀTHAPIṆḌIK-OVĀDA-SUTTA.

ANĀTHAPIṆḌIKA'S END.

[258] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the householder Anāthapiṇḍika, being ill and in pain and in grave danger, sent a man

to go in his name to the Lord and, bowing his head at the Lord's feet, to say how ill he was and how he bowed his head at the feet of the Lord ; and further to carry the same message to the reverend Sāriputta, with the added request to the latter to be so good as to come to the house. The two messages having been duly delivered, Sāriputta—with Ānanda in attendance—came to Anāthapiṇḍika's house and, [259] seating himself on the seat set for him, asked the householder whether he was getting better and able to hold on, whether his pains were leaving him and not coming on, and whether he found himself progressing and not losing ground with his pain.

Not at all, Sāriputta ; I am not getting better but worse ; . . . (*etc. as in Sutta No. 97*) . . . I am losing ground ; my pains grow on me.

You must, therefore, train yourself not to be the creature of sight nor ever to let your consciousness hang on sight,—or hearing—or smell—or taste—or touch—or mind, or upon form and the other objects of these six senses. You must train yourself not to be the creature of consciousness nor of any particular mode of consciousness, whether ocular, or auditory, or olfactory, or gustatory, or tactile or mental. You must train yourself not to be the creature of ocular Contact or of the other five Contacts, [260] or of feelings bred of such Contacts. You must train yourself not to be the creature of the earth element or of the water-element or of the fire-element or of the wind-element or of the space-element or of the consciousness-element. You must train yourself not to be the creature of form or any consciousness of form,—or of feeling—or of perception—or of the plastic forces—or of consciousness. You must train yourself not to be the creature of the Realm of Infinite Space—or of the Realm of Naught—[261] or of the Realm of Neither-perception - nor - Non - perception. You must train yourself not to be the creature of this world or of any other world. You must train yourself not to be the creature of, or to let your consciousness hang on, any-

thing seen, heard, thought, cognized, sought or explored by the mind.

As Sāriputta ended, the householder Anāthapiṇḍika cried aloud and shed tears. To him the reverend Ānanda said :—Are you in the toils, householder ? Are you sinking ?

Not at all, Ānanda. Though I have long been round the Master and Almsmen of great intellect, never yet heard I such a homily.

Such homilies, householder, are not vouchsafed to the white-robed laity, but reserved for Pilgrims.

But let them be vouchsafed to the laity, reverend Sāriputta ;—young men there are whose vision is but little dimmed, who are perishing because they do not hear the Doctrine, and these will understand it.

The exhortation over, Sāriputta and Ānanda rose up and departed ; nor had they been gone long when the householder Anāthapiṇḍika [262], at his body's dissolution after death, passed to the Tusita heavens.

As night waned, the deified Anāthapiṇḍika in surpassing beauty came to the Lord, illumining the whole of Jeta's grove. Seating himself after salutations, the deity addressed the Lord in the following verses :

*Dear grove of Jeta, haunt of sages, home
of Truth's sole monarch ! Bliss to thee I owe.
Here toil wins knowledge and Truth's mysteries ;
here virtue still inspires the highest life
and hallows mortals not by rank or wealth.
Alive to their true welfare, let the wise
still search the Doctrine till they hallowed are.
Oh, Sāriputta's wisdom, virtue, peace !
—No Sainted Almsman can yet higher go.*

Thus spoke the deified Anāthapiṇḍika, and the Master approved. Marking the approval of the Master, the deity saluted the Lord with deep reverence and vanished away.

When night was passed the Lord narrated to the Almsmen how he had been visited by a deity and detailed all that had passed. [263] Thereupon the

reverend Ānanda said to the Lord that this deity must have been Anāthapiṇḍika, the householder, who had such perfect trust in the reverend Sāriputta.

Quite right, Ānanda. All that inference can bestow, is yours. The deity was indeed no other than Anāthapiṇḍika.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXLIV. CHANN-OVĀDA-SUTTA.

CHANNA'S SUICIDE.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Sāriputta, the reverend Mahā-Cunda and the reverend Channa were living on the heights of Vulture's Peak. Channa fell sick and was in pain and dangerously ill. At eventide, on rising up from his meditations, Sāriputta went to Mahā-Cunda to suggest they should go and ask after Channa's condition. So together the two went to the sick man and after greetings asked him [264] whether he was getting better and able to hold on, whether his pains were leaving him and not coming on, and whether he found himself progressing and not losing ground with his pain.

Not at all, Sāriputta; I am not getting better but worse; . . . (*etc. as in Sutta No. 97*) . . . I am losing ground; my pains grow on me. I shall use a knife on myself; I have no wish to live.

Don't think of killing yourself, Channa. Bear up, as we wish you to bear up. If you lack food that will do you good, I will get it for you; if you lack medicines that will do you good, I will get them for you; if you lack a suitable personal attendant, I myself will attend on you. But don't think of killing yourself; bear up as we wish you to bear up.

No, Sāriputta; I have no lack of suitable food or drugs; nor do I lack a suitable attendant. Yes, and I

have long been a votary of the Lord with unbroken satisfaction to myself, as beseems a disciple. But take it from me, Sāriputta, that I shall use a knife on myself and that without blame attaching to me.

I should like, Channa, if you will allow me, to put one small point to you.

Do so, Sāriputta ; and when I have heard it, I will answer.

In sight and in ocular perception and in the objects of ocular perception, do you hold that this is mine, I am this or [265] this is my Self? Do you hold this of hearing or the four other Senses?

No, Sāriputta ;—I hold the precise opposite.

What is it that you see and discern in each and every one of these that leads you to intend what you do?

Their cessation, Sāriputta.

[266] You must think too, Channa, of the Lord's eternal teaching that agitation marks the enthralled ; that the un-enthralled know no agitation ; that, if there be no agitation, there is serenity ; that with serenity there is no craving ; that without craving there is no round of rebirths ; that without the round of rebirths there is no passing hence, no arising elsewhere ; that without any passing hence or arising elsewhere there is no further term in this world or elsewhere or both ; and that thus alone is Ill ended for ever.

With these exhortations to Channa, Sāriputta and Mahā-Cunda rose up and departed. They had not been gone long when Channa used the knife on himself ; and they brought the news to the Lord, asking what future awaited Channa and what his destiny would be.

Did not the Almsman Channa insist on his blamelessness to you, Sāriputta ?

In his Vajjian village of Pubbajira Channa's familiars and associates are all blameworthy.

No doubt, Sāriputta ; but it is not in that sense that I use the term blameworthy. That term I apply to a man who divests himself of this body because he wants

another. This was not the case with Channa, who was blameless in using the knife upon himself.

Thus spoke the Lord. Glad at heart, the reverend Sāriputta rejoiced in what the Lord had said.

CXLV. PUṆṆ-OVĀDA-SUTTA.

COUNSEL TO PUṆṆA.

[267] THUS have I heard. Once when the Lord was staying at Sāvattihī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the reverend Puṇṇa, rising at eventide from his meditations, came to the Lord and, when seated after due salutations, asked the Lord to teach him concisely how, having listened to the Lord's Doctrine, he should live alone and aloof, strenuous, ardent and purged of self.

Listen then, Puṇṇa, and pay attention ; and I will speak.

Then to the attentive Puṇṇa the Lord began :—

There are forms of which sight is conscious, sounds of which the hearing is conscious, odours of which smell is conscious, savours of which taste is conscious, impressions of which touch is conscious, and mental objects of which the mind is conscious,—all of them desirable, agreeable, pleasant and attractive, all of them bound up with lusts and exciting to passion. If an Almsman hails and welcomes any of these and cleaves to them, delight will thus arise in him ; and from the beginning of delight, say I, comes the beginning of Ill. But if he does not hail and welcome and cleave to them, delight will thus cease in him ; and from the cessation of delight, say I, comes the cessation of Ill.

[268] With this concise teaching from me, Puṇṇa, in what country will you take up your abode.

In Sunāparanta, sir.

They are a fierce and violent race, Puṇṇa, in Sunāparanta. If they were to abuse and revile you there, what would you think ?

I should think, Lord, that the good folk of Sunāparanta were really nice people, very nice people indeed, in that they forbore to strike me.

But if they did strike you?

I should think, Lord, . . . forbore to pelt me with clods.

But if they did pelt you with clods?

I should think, Lord, . . . forbore to cudgel me.

[269] But if they did cudgel you?

I should think, Lord, . . . forbore to knife me.

But if they did knife you?

I should think, Lord, . . . forbore to take my life.

But if they did take your life.

If they did, Lord, I should think that there are disciples of the Lord who, in their tribulation and despair, are on the look-out for someone with a knife, and that I have found him without having to hunt about. That is what I should think, Lord; that would be my thought, Blessed One.

Good indeed, Puṇṇa. With such a command of yourself, you will be able to live with the folk of Sunāparanta.

With grateful thanks to the Lord for what he had said, the reverend Puṇṇa rose, took his leave of the Lord with deep reverence, and, after putting his bedding away properly, departed, bowl in hand and duly robed, to beg his way to the Sunāparanta country, to which in due course he came and there dwelt. Before the close of his very first rainy season, Puṇṇa had gathered round him five hundred disciples of each sex, and had realized the Three Knowledges. Time came when the reverend Puṇṇa passed away, and the Almsmen came to the Lord to ask [270] what future awaited him and what his destiny would be.

Instructed, Almsmen, was the young man Puṇṇa; he readily embraced the Doctrine and its corollaries; he gave me no trouble doctrinally. He has passed to Nirvana.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXLVI. NANDAK-OVĀDA-SUTTA.

NANDAKA'S HOMILY TO ALMSWOMEN.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, Mahāpajāpatī the Gotamid brought five hundred Almswomen with her to the Lord with the request that he would exhort and instruct them.

Now at that time senior Almsmen used to take turns in preaching to Almswomen ; but the reverend Nandaka did not want to take his turn. When therefore the Lord asked Ānanda whose turn it was to preach to Almswomen, he was told it was Nandaka's but he did not want to take it. Then the Lord ordered him to preach and Nandaka said he would. [271] So in the morning early, duly robed and bowl in hand, the reverend Nandaka went into Sāvattthī for alms and on his way back after his meal came, with a companion, to the pleasaunce which King Pasenadi gave. Espying him coming some way off, the Almswomen set a seat for him and got water for his feet. Seating himself on the seat set for him, Nandaka washed his feet, after which, with proper salutations, the Almswomen also seated themselves to one side. Said Nandaka to them :—I am going to catechize you, Almswomen. Those that understand will say so, as also will those who do not understand ; anyone who has doubts or perplexities will question me as to how this or that is, and what the meaning is.

We are pleased and delighted, sir, with just what your reverence suggests to us.

What think you, ladies?—Is sight permanent or impermanent?

Impermanent, sir.

Does the impermanent give pleasure or pain?

Pain.

Is it proper that what is impermanent and fraught

with pain and change should be regarded as mine, or I am it, or it is my Self?

No.

And does the same apply to hearing and the other five senses?

[272] It does, sir. And why?—Because already, we knew and saw, clearly and aright, that these six internal senses had no permanence.

Quite so, ladies, quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright. Do you think forms are permanent or impermanent?

Impermanent, sir.

Does the impermanent. . . . And why?—Because already we knew and saw, clearly and aright, that these external objects of the six senses had no permanence.

Quite so, ladies, quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright. Do you think ocular perception is permanent or impermanent?

Impermanent, sir.

Does the impermanent. . . . [273] And why?—Because already we knew and saw, clearly and aright, that these six groups of perceptions had no permanence.

Quite so, ladies, quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright.

It is just like a lighted lamp, where oil, wick, shine and sheen are each and all impermanent and subject to change. Would it be correct to say that, while oil, wick and shine were impermanent and subject to change, yet its sheen was permanently stable, eternal and subject to no change?

No, sir.—Because, if there was impermanence in oil, wick and shine, much more would the sheen be impermanent.

Just in the same way, would anyone be correct who affirmed that, his six internal senses being impermanent, and his feelings—pleasant painful or neutral—being felt through those six senses, his feelings were

permanent and stable, eternal and subject to no change?

No, sir.—Because it is always from specific conditions that specific feelings arise; [274] and these specific feelings disappear with the disappearance of the specific conditions.

Quite so, ladies; quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright.

It is just like a fine upstanding timber-tree, of which roots trunk branches and shadow are impermanent and subject to change. Would anyone be correct who affirmed that, while root trunk and branches were all impermanent and subject to change, the tree's shadow was permanent, stable, eternal and subject to no change?

No, sir.—Because, if all else be impermanent, much more would the shadow be impermanent.

Just in the same way, would anyone be correct in affirming that, the sense-objects of his six external senses being impermanent, and his several feelings being felt through those sense-objects, his feelings were permanent and stable, eternal and subject to no change?

No, sir.—Because it is always from specific conditions that specific feelings arise; and these disappear with the disappearance of the specific conditions.

Quite so, ladies; quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright.

It is just like an expert butcher or butcher's man who, having killed a cow, should with a sharp knife dissect out the carcase, so as not to spoil the flesh within or the hide without, by cutting out severing and dissevering all the inward tendons and sinews and fastenings, and then should [275] clothe the cow in its hide once more and declare that under the hide she was connected together just the same as before. Would he be correct in so declaring?

No, sir, the cow would be disconnected beneath the hide.

This illustration has been adduced to make my meaning clear,—which is this:—the flesh within is another expression for the six internal senses, as the hide is for the external objects of the six senses; the tendons and sinews and fastenings within represent passion's delight; the sharp knife means Noble understanding which severs, dissevers, and cuts out inner vices and bonds and ties.

There are seven factors of Enlightenment, ladies, by the growth and increase of which within himself an Almsman, by the destruction of the Cankers, comes, here and now, to dwell in the Deliverance of heart and mind that knows no Cankers, which, of and by himself, he has discerned realized and developed. What are these seven factors?—Take the case of an Almsman who cultivates the several factors—each dependent on aloofness, passionlessness, and cessation, each maturing by Renunciation—of mindfulness, study of the Doctrine, zeal, bliss, tranquillity and rapt concentration. These are the seven factors of Enlightenment.

[276] His exhortation ended, the reverend Nandaka told the ladies it was now time for them to be going.

With grateful thanks for his discourse, those Almswomen rose up and, with salutations and with deep reverence, departed to the Lord, whom they saluted, remaining standing respectfully to one side. As they stood there, the Lord told the Almswomen it was time for them to be going. So with salutations and with deep reverence they withdrew. They had not been gone long when the Lord addressed the Almsmen, saying:—Just as on the mid-month Sabbath there is no doubt or perplexity in the minds of the people whether there is no moon or full-moon, for there is then no moon at all,—even so in the same way those Almswomen are glad to have heard Nandaka's exposition but their thought has not yet waxed to the full.

Turning then to Nandaka, the Lord directed him to repeat the same exposition over again to those same Almswomen.

Obediently, the reverend Nandaka did so, in the

selfsame words, on the morrow. [277] With grateful thanks once more for his discourse, those Almswomen rose up and, with salutations and deep reverence, departed to the Lord, whom they saluted, remaining standing to one side. As they stood there, the Lord told them it was time for them to be going. So with salutations and with deep reverence they withdrew. They had not been gone long when the Lord addressed the Almsmen, saying :—It is just like the Sabbath of the full-moon, when there is no doubt or perplexity in the minds of the people whether there is no moon or full-moon, for it is full-moon. Just in the same way those Almswomen are glad to have heard Nandaka's discourse and now their thoughts have waxed to the full. Of all those five hundred Almswomen even the most backward is of the conversion, immune from future states of suffering, safe and sure, destined to win entire Enlightenment.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXLVII. CŪḶA-RĀHUL-OVĀDA-SUTTA.

THE TRANSITORY.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he was alone with his meditations when the thought came to him that, as Rāhula was now ripe in the qualities which mature unto Deliverance, he might school him in the eradication of the Cankers. So when next morning, duly robed and bowl in hand, he had been into Sāvattthī for alms and was back again after his meal, the Lord told Rāhula to bring a mat to sit on and they would go together to pass the heat of the day in Andha-vana. [278] Obedient to the Lord's commands, the reverend Rāhula took a mat and followed behind in the Lord's footsteps.

Now at that time some thousands of deities followed

after the Lord, because the Lord would that day school Rāhula in the eradication of the Cankers.

Plunging into Andha-vana's glades, the Lord took his seat at the foot of a tree on the mat set for him ; and Rāhula too, with salutations, seated himself hard by. 'As Rāhula sat there, the Lord put this question to Rāhula :—Is sight permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught with Weal or Ill.

With Ill.

Is it proper, when a thing is fraught with Ill and change, to regard it as—Mine, or this is I, or this is my Self ?

No, sir.

Is form permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught . . . this is my Self ?

[279] No, sir.

Is visual Contact permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught . . . this is my Self ?

No, sir.

Are feelings, or perception or factors or the consciousness which arises under the conditions of visual contact,—permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught . . . this is my Self ?

No, sir.

And is all this equally true of hearing, smelling, tasting, touching and the mind and of their respective sense-objects ?

Yes, sir.

When he sees all this, Rāhula, the disciple of the Noble becomes sick and weary of sight, form, visual contact and of the feelings and so forth thence arising ; sick and weary of hearing, sounds, auditory contact, and the feelings and so forth thence arising ; sick and weary of smell, odours, olfactory contact, and the feelings and so forth thence arising ; sick and weary of taste, savours, gustatory contact, and the feelings and

so forth thence arising ; sick and weary too of mind, mental objects, mental contact, and the feelings and so forth thence arising ;—[280] sick and weary of it all ; and so is Delivered and to him, being Delivered, comes the knowledge of his Deliverance in the conviction that this is his last birth, that he has lived the highest life, that his task is done and that now for him there is now no more of what he has been.

Thus spoke the Lord. The reverend Rāhula rejoiced in what the Lord had said. While this exposition was being spoken, the reverend Rāhula's heart was delivered from the Cankers by leaving nothing to support them. There arose, too, in all those thousands of deities the passionless and stainless Eye of Truth, whereby they saw how everything that originates must also cease to be.

CXLVIII. CHA-CHAKKA-SUTTA.

THE SIX SIXES.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he there addressed the listening Ālmsmen :—I will teach you the Doctrine—so lovely in its beginning, so lovely in the middle and so lovely in its close—with its meaning and text, the complete and pure higher life,—namely, the Six Sixes. Listen and pay attention and I will speak. Then to the attentive Brethren the Lord began :—

There are six internal senses, six external sense-objects, six groups of perceptions, six groups of Contacts, six groups of feelings, and six groups of cravings.

I have said that there are six internal senses to be recognized ; and these are the senses of sight, hearing, smell, taste, touch and mind.—These form the first Six.

[281] I have said that sense-objects are six in number ; and they are forms, sounds, odours, savours, touch and mental objects.—These form the second Six.

I have said there are six groups of perceptions ;

they are the classes of perceptions which severally arise from (*a*) sight and forms, (*b*) hearing and sounds, (*c*) smell and odours, (*d*) taste and savours, (*e*) touch and tangible things, and (*f*) mind and mental objects.—These form the third Six.

I have said there are six groups of Contacts ;—they are as follows :—from sight and forms results ocular perception and the meeting of these three is Contact. The like happens with each of the other five senses and their sense-objects and perception combined.—This is the fourth Six.

I have said that there are six groups of feelings ; they are the classes of feelings which severally arise as follows :—from sight and forms results ocular perception, and the meeting of all three is contact, from which contact come feelings. The like happens with each of the other five senses and their sense-objects and perception combined so as to result in feelings. [282]—This is the fifth Six.

I have said there are six groups of cravings ;—they are the kinds of craving which severally arise as follows :—from sight and forms results ocular perception, and the meeting of all three is contact, from which come feelings and out of feelings come cravings. The like happens with each of the other five senses and their sense-objects and perception combined so as to result in contact, from which contact come feelings from which come cravings.—This is the sixth Six.

If it be said the eye is Self, that does not hold. (For,) the arising and the passing of the eye is manifest. But when anything manifestly has its arising and its passing, we are brought to this, that Self arises and then passes away again ; and therefore to say the eye is Self does not hold, as the eye is thus non-Self.

The same argument applies to forms, so that the eye and forms are non-Self. It applies also to ocular perception, so that the eye, its sense-objects and ocular perception are all three non-Self. It applies also to ocular contact, so that the eye, its sense-objects, ocular perception and ocular contact are all four non-Self.

It applies also to feelings, [283] so that the eye, its sense-objects, ocular perception and feelings are all five non-Self. It applies, lastly, to cravings, so that the eye, its sense-objects, ocular perception, feelings and cravings are all six non-Self.

And what applies to the sense of sight applies equally to the other five senses,—each with its sense-objects, its perceptions, its feelings, and its cravings; they are non-Self all of them.

[284] The way that leads to the origination of the individuality view is to regard as Mine—or this is I—or this is my Self—either the eye, or forms, or ocular perception, or ocular contact, or feelings or cravings; or similarly to regard hearing and the four other senses with their adjuncts.

The way that leads to the cessation of the individuality view is *not* to regard as mine, and so forth, either eye or hearing or any of the four other senses or their adjuncts.

[285] From sight and forms arises ocular perception and the meeting of all three is Contact, from which contact come feelings, pleasant or unpleasant or neither. When experiencing a pleasant feeling, a man rejoices in it, hails it, and clings tight to it; and a trend to passion ensues. When experiencing an unpleasant feeling, the man sorrows, is miserable, wails, beats his breast and goes distraught; and a trend to repugnance ensues. When experiencing a feeling that is neither pleasant nor unpleasant, he has no true and causal comprehension of that feeling's origin, disappearance, agreeableness, perils and outcome; and a trend to ignorance ensues. It can never possibly result that—without first discarding the pleasant feeling's trend to passion, without first dispelling the unpleasant feeling's trend to repugnance, without getting rid of the neutral feeling's trend to ignorance, without discarding ignorance and stopping it from arising—he will put an end, here and now, to Ill. And what is true of sight is equally true of each of the other five senses.

[286] From sight and forms arises ocular percep-

tion and the meeting of all three is Contact, from which Contact come feelings, pleasant or unpleasant or neither. If, when experiencing a pleasant feeling, a man does not rejoice in it, does not hail it, does not cling tight to it;—so no trend to passion ensues. If, when experiencing an unpleasant feeling, he does not sorrow, become miserable, wail, beat his breast or go distraught;—so no trend to repugnance ensues. If, when experiencing a feeling that is neither pleasant nor unpleasant, he has a true and causal comprehension of that feeling's origin, disappearance, agreeableness, perils and outcome;—so no trend to ignorance ensues. Inasmuch as he has already discarded the pleasant feeling's trend to passion, has already dispelled the unpleasant feeling's trend to repugnance, has already got rid of the neutral feeling's trend to ignorance, has already discarded ignorance and fostered understanding,—the result is that he will put an end, here and now, to Ill. And what is true of sight is equally true of each of the other five senses.

With vision such as this, the instructed disciple of the Noble is sick and weary of sight and the other senses, is sick and weary of their sense-objects, is sick and weary of perceptions and contacts and feelings and cravings,—sick and weary of it all [287] and so is Delivered; and to him, being Delivered, comes the knowledge of his Deliverance in the conviction that this is his last birth, that he has lived the highest life, that his task is done and that now for him there is now no more of what he has been.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

While this discourse was being spoken, the hearts of sixty Almsmen were delivered from the Cankers by leaving nothing to support them.

CXLIX. MAHĀ-SALĀYATANIKA-SUTTA.

DOMAINS OF SENSE.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he intimated to the Almsmen that he would instruct them in the import of the Six Great Domains of Sense, and thus began :—

If a man lacks ken and vision of the sense of sight—and of Forms—and of ocular perception—and of ocular Contact—and of the feelings, pleasant unpleasant or neither, which arise because of ocular contact,—then he grows enamoured of all these things. As he lives thus enamoured and immersed and infatuated with them and with the satisfaction they bring, the five factors of love of existence grow up ; and there is a sturdy growth of cravings for a future life with a passionate delight and revelling in the thought of it. There is a growth both of bodily [288] and of mental distress, of bodily and mental inflammation and of bodily and mental fever ; the man experiences ills of mind and ills of body.

And precisely the same happens with each of the other five senses.

If, however, a man has ken and vision of the sense of sight and its objects, and of ocular perception, Contact and the feelings, pleasant unpleasant or neither, which arise because of ocular contact,—then he never grows enamoured of these things. As he lives thus un-enamoured, un-immersed and un-infatuated either with them or with the satisfaction they bring, the five factors of love of existence wane ; and there is a decay of cravings for a future life and no passionate delight and revelling in the thought of it. There is a decay both of bodily and of mental distress, of bodily and mental inflammation and of bodily and [289] mental fever ; the man experiences weal in mind and weal in body. The outlook of the man with heart set aright and at ease,—this right outlook is his ; and his too is the right

aspiration, the right endeavour, the right mindfulness and the right rapture of concentration which mark the man whose heart is set right and at ease. Ere this, he has already attained to purity of act and word and of mode of livelihood. Thus, the (whole) Noble Eightfold Path proceeds to its perfected development ; and with the Path's development the fourfold mustering of mindfulness similarly proceeds to its perfected development, as too do the four efforts, the four psychic powers, the five faculties, the five forces and the seven factors of enlightenment, while the twin yoke-fellows, calm and intuition, are at their work.

By transcendent knowledge (*a*) he comprehends what transcendent knowledge should comprehend, (*b*) discards what transcendent knowledge should discard, (*c*) fosters what transcendent knowledge should foster, and (*d*) realizes what transcendent knowledge should realize.

(*a*) That which transcendent knowledge should comprehend, implies the five supporting factors of forms, feelings, perception, the factors and consciousness.

(*b*) That which transcendent knowledge should discard, is ignorance and craving for continuing existence.

(*c*) That which transcendent knowledge should foster, is calm and intuition.

(*d*) [290] That which transcendent knowledge should realize, is Understanding and Deliverance.

And all that has been said of the sense of sight applies equally to the other five senses.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CL. NAGARA-VINDEYYA-SUTTA.

CRITICISM OF 'WANDERERS.'

THUS have I heard. Once when the Lord was on an alms-pilgrimage among the Kosalans, he came with a great company of Almsmen to the brahmin

village of Nagara-Vinda. Tidings reached the brahmin heads of houses in Nagara-Vinda that, in the course of his alms-pilgrimage through Kosala, the recluse Gotama of the Sakyan clan, who had gone forth from a Sakyan family as a Pilgrim, had arrived with a large train of Almsmen [291] in Nagara-Vinda. Such, according to report, was the high repute . . . (*etc. as in Sutta No. 82*) . . . Arahats like him. So the brahmins of Nagara-Vinda went to the Lord and, after exchanging with him the friendly greetings of courtesy and civility, took their seats to one side,—some after salutations, some after greetings, some with palms conjoined in salutation, some with mention of their name and surnames, and others again in silence. To them so seated, the Lord spoke as follows:—

If, sirs, Wanderers of other schools were to ask you what types of recluses and brahmins ought not to receive honour, reverence, devotion and worship, you should make answer to them that : Honour, reverence, devotion and worship ought not to be shown to recluses and brahmins who, in connection with visible forms and the sense-objects of the other five senses, have not shed all lust, all hate and all folly, and, having hearts not yet tranquil, walk sometimes righteously but sometimes unrighteously in body, speech and mind. And why?—Because, you will say, we ourselves too behave just the same, and fail to see a higher righteousness in these men ; and therefore we ought not to show such recluses and brahmins honour, reverence, devotion and worship.—[292] This should be your answer to this enquiry from Wanderers of other schools.

But if Wanderers of other schools ask you what types of recluses and brahmins ought to receive honour, reverence, devotion and worship, you should make answer to them that : Honour, reverence, devotion and worship ought to be shown to those recluses and brahmins who, in connection with visible forms and the sense objects of the other five senses, have shed all lust, all hate and all folly, and, with tranquil hearts, walk always righteously in body, speech and

mind. And why ?—Because, you will say, we ourselves have not shed all this lust, hate and folly but, having hearts not yet tranquil, walk sometimes righteously and sometimes unrighteously in body, speech and mind ; but we see a higher righteousness in these recluses and brahmins ; and therefore we ought to show them honour, reverence, devotion and worship.—This should be your answer to this enquiry from Wanderers of other schools.

If Wanderers of other schools ask you what attributes and results in such recluses and brahmins lead you to say that they are [293] either void of passion and triumphant over passion, or void of hate and triumphant over hate, or void of folly and triumphant over folly,—then you should make answer to these Wanderers of other schools that : These reverend men lodge in remote solitudes where there are no forms to be seen to excite their admiration by familiar occurrence ; nor sounds, nor odours, nor savours, nor things to touch. Such are the attributes and results in their reverences which lead us to say they are void of passion or hate or folly or triumphant over them.—This should be your answer to this enquiry from Wanderers of other schools.

At the close, the brahmins of Nagara-Vinda said to the Lord :—Excellent, Gotama, excellent ! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. We come to the Lord as our refuge and to his Doctrine and to his Confraternity. May the reverend Gotama accept us as followers who have found an abiding refuge from this day onward while life lasts.

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CLI. PIṆḌAPĀTA-PĀRISUDDHI-SUTTA.

PERILS OF THE DAILY ROUND.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Sāriputta, rising from his meditations at eventide, came to the Lord and after salutations took his seat to one side. As he sat there, the Lord said to him :—Your faculties, Sāriputta, are acute; [294] and your complexion is clear and unsullied. What manner of life do you mostly live nowadays?

Mostly aloof nowadays, sir.

Quite right, Sāriputta, quite right. Yours is indeed the Superman's life, for his is a life aloof. If an Almsman desires to live mostly aloof, he should ask himself whether, on the way he took to the village for alms or in the district he frequented for alms or on the way he came back from his round for alms, he there found that the sense-objects of sight—or of hearing or of the other senses—had aroused longings or lust or hate or folly or repugnance of heart. If, on the one hand, he finds that they had aroused such emotions, then he must strive to get rid of those bad and wrong dispositions. But if he finds that nothing of the sort had been aroused, then he should dwell on in this selfsame joy and bliss, day and night immersed in studious aspiration for right dispositions.

[295] If, on questioning himself similarly about the five pleasures of the senses, he finds they are not got rid of from his heart, he must strive to get rid of them. But if he finds that he is rid of them, he should dwell on in this self-same joy and bliss, day and night immersed in studious aspiration for right dispositions.

If, on questioning himself similarly about the five hindrances, he finds . . . right dispositions.

If, on questioning himself similarly about the five

factors of attachment, he finds that he has not fathomed them, he must strive to do so. But if he finds that [296] he has done so, he should dwell on in this selfsame joy and bliss, day and night immersed in studious aspiration for right dispositions.

If, on questioning himself similarly about the four bases of mindfulness, he finds that he has not developed them, he must strive to do so. But if he finds that he has . . . right dispositions.

And the like course should he take with developing the four right efforts, the five faculties, the five forces, the seven factors of enlightenment, the Noble Eight-fold Path, [297] and calm and intuition.

If, on questioning himself similarly about realizing Understanding and Deliverance, he finds that he has not realized them, he must strive to do so. But if he finds that he has done so, then he should dwell on in this selfsame joy and bliss, day and night immersed in studious aspiration for right dispositions.

For, Sāriputta, all those recluses or brahmins who have in the past observed purity in collecting alms, have done so by constant review and self-questioning; and so too it shall always be in days to come, as it is to-day. Therefore, Sāriputta, you must study by constant review to observe purity in collecting alms.

Thus spoke the Lord. Glad at heart, the reverend Sāriputta rejoiced in what the Lord had said.

CLII. INDRIYA-BHĀVANĀ-SUTTA.

CULTURE OF FACULTIES.

[298] THUS have I heard. Once when the Lord was staying at Kajangalā in the Mukhelu grove, the young brahmin Uttara, a pupil of the brahmin Pārāsariya, came to the Lord and after exchange of civil greetings took his seat to one side. As he sat there, the Lord asked whether the brahmin Pārāsariya taught his disciples the development of faculties.

Yes, he does, Gotama.

And what is his teaching on this matter?

It is when the man neither sees forms with his eyes nor hears sounds with his ear.

On that showing, Uttara, the blind and the deaf have developed their faculties,—according to the brahmin Pārāsariya. For a blind man can see no forms nor can a deaf man hear sounds.

At these words Uttara sat silent and upset, with his shoulders hunched up and his eyes downcast, much exercised in mind but finding no words to utter.

Seeing the state the young brahmin was in, the Lord observed to Ānanda that there was a difference between the development of the faculties as taught by the brahmin Pārāsariya and the consummate development of the Rule of the Noble.

Now, Lord, is the time; now, Blessed One, is the time for the Lord to teach [299] the consummate development of the faculties according to the Rule of the Noble.

Well then, Ānanda, listen and pay attention; and I will speak. Yes, sir, said Ānanda in assent; and the Lord began :—

How does the consummate development of the faculties come about in the rule of the Noble?—Take the case of an Almsman in whom, as he sees a given form, there arises a something agreeable or disagreeable or neither. Recognizing the fact, he bethinks him that this something which arose in him arose because of something compounded and material, but that the good and excellent thing is poised indifference. So the something agreeable, or disagreeable, or neutral is stilled, and poised indifference is established. It is just like a man with eyes to see who, having opened his eyes, then closes them, or who, having closed his eyes, then opens them again. Just with the same speed and swiftness and ease, indifference is established, and the something agreeable—or disagreeable—or neutral—is laid to rest. This is called the consummate development of the faculties in the Rule of

the Noble, with reference to the forms which the eye sees.

Further, as the Almsman hears a sound, there arises in him a something agreeable or . . . indifference is established. Just as a strong man can snap his fingers with ease, so, with the same speed . . . the Rule of the Noble, with reference to the sounds the ear hears.

Further, as the Almsman smells an odour, there arises in him a something—agreeable . . . indifference is established. Just as [300] on an upstanding lotus-leaf, as yet unfurled, drops of water come about it but, finding no resting-place, glide off, so, with the same speed . . . the Rule of the Noble, with reference to the odours the nose smells.

Further, as the Almsman with his tongue tastes a savour, there arises in him . . . indifference is established. Just as a strong man, with a fleck of mucus collected on his tongue-tip, can with ease spit it out, so with the same speed . . . Noble, with reference to the savours the tongue tastes.

Further, as the Almsman with his body touches a tangible thing, there arises in him . . . indifference is established. Just as a strong man can stretch out his retracted arm or retract his outstretched arm, so with the same speed . . . Noble, with reference to tangible things which the body touches.

Further, as the Almsman with his mind cognizes a mental object, there arises in him . . . indifference is established. Just as a man might let two or three drops of water fall on a red-hot sheet of iron, and then, slow though the fall of those water-drops, they speedily shrivel up and disappear,—so with the same speed . . . Noble, with reference to mental objects which the mind cognizes.

Thus, Ānanda, does the consummate development of the faculties come about in the Rule of the Noble.

How now does the Almsman who is still under training come to enter the true path?—Take the case of an Almsman in whom, as he sees a given form—or hears a sound etc.—, there arises a something—agree-

able, or disagreeable, or neither—and on its arising he is filled with loathing and abhorrence and disgust.—[301] This is how he comes to enter the true path.

Lastly, how comes about the Noble development of faculties?—Take the case of an Almsman in whom, as he sees a given form—or hears a sound etc.—, there arises a something—agreeable, or disagreeable, or neither. Should his desire be to live without consciousness of the loathsomeness of the loathsome, without that consciousness he lives. Should his desire be to live with consciousness of the loathsomeness of the loathsome, with that consciousness he lives. Should his desire be to live without consciousness of the loathsomeness alike of the loathsome and the unloathsome, without that consciousness he lives. Should his desire be to live with consciousness of the loathsomeness alike of the unloathsome and the loathsome, with that consciousness he lives. Should his desire be to be quit and rid of both the loathsome and the unloathsome [302] and to live in poised indifference, mindful and alive to everything,—then in poised indifference he lives, mindful and alive to everything.—That is how the Noble come to developed faculties.

Thus, Ānanda, I have taught the consummate development of the faculties in the Rule of the Noble ; I have taught how the Almsman under training comes to enter the true path ; I have taught how there comes the Noble development of faculties. All that a fond and compassionate teacher can do for his disciples out of his compassion for them,—all that have I done for you. Here, Ānanda, are trees to sit under ; here are the abodes of solitude. Ponder deeply and never flag ; lay not up remorse for yourselves hereafter ;—this is my exhortation to you.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

INDEX.

By MRS. RHYS DAVIDS.

[In the following General Index it has been sought not only to aid the reader in the ordinary way of reference, but also to guard him in three ways.

1. The English translator of (older) Pali has not only to cope at times with relative poverty of words or of meaning in his own language, *e.g. deva*, but also, in other contexts, with a similar poverty in Pali. Buddhism was one of the forward reaches of the Indian mind. It had to use current words for something to which it was giving new value, and for which it lacked the word. It appealed for instance to man as willer, but had no word for will, willer. Words for effort, energy, exertion, desire, aspiration are used. And there are other such gropings. Hence the index tries to show where the translation seeks to fit one English word to several Pali terms, and the converse.

2. A Pali phrase may often be fitly rendered by a 'free' translation. The English reader inclines to read, in such, a literal rendering, and may quote the book as saying what is not there. *E.g.* 'silence is best' (i. 288); this is not an aphorism but literally just 'take no trouble.'

3. The occurring often or seldom in a book may be a matter of historical significance. *E.g.* the occurrence of 'Truth-finder' (*Tathāgata*), rather than of 'Buddha'; the occurrence of a 'park' at Sāvattī a quite disproportionate number of times in the life of a wandering teacher; the iteration of 'Deliverance' as a note absent in the first sermon, but a very natural development in a monk's ideal of life. The founder's central note is the Middle Way—the life of the 'everyman'—as of primary religious importance. Hence the exhaustive enumeration in such cases, where a *passim* might be deemed better, is given to throw *historical* significance of this kind into relief.]

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¹ Cf. Th. Aquinas's *Distinguo*, and the current Analysis (Vibhajjāvādin) school, annexed by early Buddhism.

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